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VOL. XIX

S. AMBROSII
DE HELIA ET IEIUNIO

A Commentary, with an Introduction and Translation

A Dissertation

SUBMITTED TO THE FACULTY OF LETTERS OF THE CATHOLIC UNIVERSITY OF AMERICA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY
SISTER MARY JOSEPH ALOYSIUS BUCK
of
The Sisters of Charity of the Blessed Virgin Mary
Dubuque, Iowa

THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.
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PREFACE

Among the shorter works of St. Ambrose there are three, namely, the *De Helia et Ieiunio,* the *De Nabuthae,* and the *De Tobia* which are so similar in construction, subject matter, and style that they may be said to form a trilogy. These three works are directed in common against flagrant social evils and vices in the last half of the fourth century. Thus, the *De Helia* attacks chiefly the evil of intemperance, the *De Nabuthae,* avarice and luxury, the *De Tobia,* usury. Hence they have a peculiar historical interest, because of the light which they throw on the society of the period. Furthermore, since their subject matter is presented in a highly imaginative and vivid manner, they may lay claim to some literary significance. On the whole one may truthfully say that these three works belong to the relatively small number in the Ambrosian Corpus that still offer strong appeal to modern readers.

Now despite the fact that the literary and historical interest of these treatises have long been recognized by scholars, strangely enough, only one so far has received adequate attention, namely the *De Nabuthae* edited with a translation and commentary by McGuire as Vol. XV in the Patristic Studies of this University. The *De Helia* and *De Tobia*[1] have never been studied systematically up to the present, and have never been translated, so far as I can discover, into any modern language. It is the purpose of my dissertation, then, to meet in part at least the need felt here by editing the *De Helia* with an introduction, translation and commentary. As regards the general arrangement of my dissertation I have on the whole followed the edition of the *De Nabuthae* of McGuire as my model. This similarity in the presentation of my material, it is hoped, will be of special advantage to those who may wish to make a parallel study of the *De Helia* and *De Nabuthae* from any point of view.

My text is that of Schenkl in the Vienna Corpus with such

[1] An edition of the *De Tobia* is being prepared for the *Catholic University Patristic Series.*

changes as are noted in the Introduction. In my translation I have attempted above all to render the thought of Ambrose as accurately as possible. All Scriptural quotations agreeing with the Vulgate are rendered according to the Douai Version. Wherever Ambrose translates the Greek or employs the Old Version, I have rendered such quotations so far as possible in the Douai phraseology.

While the study of language has been especially stressed, other aspects have not been neglected. All Biblical quotations have been compared with the Greek, the Old Version, and the Vulgate, and all differences and similarities pointed out. I have verified all references given by Schenkl to parallels in St. Basil and other writers, and I have noted a considerable number of further parallels myself. All references to the political, social and religious life of the age are treated with more or less detail.

In my study of the vocabulary of the *De Helia* I have noted all words that do not occur, or occur only rarely or with changed meaning in Classical Latin. In my treatment of syntax I have discussed all usages not occuring or occuring rarely in Classical Prose. My study of vocabulary is based so far as possible on the Thesaurus Linguae Latinae, and then chiefly on Georges and Benoist-Goelzer. My study of syntax is based essentially on the recently revised edition of Stolz-Schmalz, and then on Kühner-Stegmann, Riemann-Ernout, and the various monographs on Late Latin. As the material on the syntax in the Commentary is more or less isolated I have presented this material in a systematic manner in the Introduction. In order to avoid a great deal of repetition I have merely given in the Introduction a brief summary of the character of the vocabulary employed in the *De Helia*. Detailed treatments in the Commentary of individual words can easily be found through the *Index Verborum*. I have not judged it necessary to treat the figures in the *De Helia* in any formal or detailed manner. The influence of the rhetoric of his age upon Ambrose, and his own peculiarities in the employment of the chief rhetorical devices, have already been quite systematically treated by Adams in her study of the Latinity of Ambrose's *Letters*, pp. 115-126. Furthermore I have not attempted to treat the *clausulae*, although their presence is obvious in the *De Helia*. As little has been done

on the Ambrosian *clausulae,* they are really a subject for a detailed and systematic investigation in themselves.

The following terms have been used to designate the various periods of Latin: *Early* = all Latin before Cicero; *Classical* = the prose of the golden age; *Silver* = the Latin from the death of Augustus to the death of Suetonius; *Late* = all Latin from Apuleius on. In citing Latin authors in the commentary, I have followed the system employed in the Index Librorum Scriptorum Inscriptionum to the Thesaurus Linguae Latinae. All the references in the Introduction to the Commentary are made to section and note; all references in the Commentary to the Introduction are made to pages. In referring to Basil a double system is used: the first number refers to the pages in Migne P. G. vol. 31 (1885); the second to the columns in vol. II of the second Benedictine edition.

I wish to take this opportunity of expressing my best thanks to Professor Roy J. Deferrari, Ph. D., Head of the Department of Greek and Latin, who suggested the study and guided its development, and to Dr. Martin R. P. McGuire, Instructor in Latin and Greek, who gave me valuable and generous assistance at all times in its preparation. I wish also to thank the Reverend Romanus Butin, Ph. D., Professor of Semitic Languages, for his careful reading and criticism of my manuscript. Lastly, I desire to express my deep gratitude to the Superiors and members of my Community who have made the present investigation possible.

Sister Mary Joseph Aloysius.

March 19, 1929.

DE HELIA ET IEIUNIO.

I. The Text.

For my text I have adopted that of Schenkl in the Vienna Corpus (Vol. 32, 2, pp. 411-465), with only such changes as I have found necessary through the identification of a number of Scriptural quotations hitherto not noted, and through the correction of typographical errors. Furthermore, I have made a few changes in punctuation. In enumerating the changes which I have made I shall refer to Schenkl's pages. In enumerating the Scriptural passages not noted by Schenkl, I shall present first the direct quotations which he failed to note; and then a list of obvious allusions which should have been noted by him in accordance with his practice in this regard. P. 413, l. 4: the words *non defecit hydria polenta* should be italicised as they are quoted directly from 3 Kings, 17, 16 (Old Version reading; cf. Sect. 2, n. 20, of the Commentary). P. 414, l. 4: *esca autem eius erat locustae et mel silvestre* should be italicised as a direct quotation from Matth. 3, 4. P. 416, ll. 3-4: the words *plantavit . . . paradisum* should be italicised as they are quoted directly from Gen. 2, 8 (Old Version); ll. 4-5: the passage *posuit ibi hominem operari et custodire eum,* an exact rendering of the Greek, Gen. 2, 15, should be italicised. P. 418, l. 17: as the words *vineam* and *plantavit* are taken directly from Gen. 9, 20 they should be italicised. P. 423, l. 1: the words *Daniel, vir desideriorum,* should be italicised as they are quoted directly from Dan. 10, 3 and 11. P. 427, ll. 4-5: the words *induebatur purpura et bysso et epulabatur cottidie splendide* quoted directly from Luc. 16, 19 should be italicised; ll. 5-6: the words *cuius ad ianuam Lazarus ille mendicus iacebat plenus ulceribus* should be italicised as a direct quotation from Luc. 16, 20; ll. 6-7: as the words *cupiens saturari ex his quae de mensa cadebant divitis* correspond to Luc. 16, 21 (Old Version) they should be italicised (cf. Sect. 27, n. 3 of the Commentary). P. 428, l. 4: the words *omnibus diebus viduitatis suae* should be italicised as they are quoted directly from Judith 8, 6. P. 434, l. 6: the passage *lava faciem tuam* taken directly from Matth. 6, 17 should

be italicised. P. 446, ll. 5-6: the passage *habitavit in terra Naid* should be italicised as a direct quotation from Gen. 4, 16 (Old Version). P. 448, l. 2: the words *quia deserta est civitas Iazer* should be included in the Scriptural quotation. P. 457, l. 4: for the quotation *cantate domino . . . omnis terra,* the reference should be made to Psalm 95, 1 and not to Psalm 95, 2 as given. P. 461, ll. 17-18: for the quotation *veniat regnum tuum . . . et in terra,* the reference should be made to Matth. 6, 10 and not Matth. 6, 19 as given.

Allusions not noted by Schenkl are: P. 414, l. 2: for the passage *in hac virtute et spiritu Heliae* reference should be made to Luc. 1, 17. P. 416, l. 17: for *nudatos se esse cognoverunt,* allusion should be made to Gen. 3, 11. P 418, l. 4: for the words *elimosyna a peccato liberant,* the reference should be to Tob. 4, 11, and not to Tob. 4, 10 as given. P. 420, ll. 6-7: for the passage *Iohannes neque manducans panem neque bibens vinum,* reference should be made to Matth. 11, 18. P. 421, l. 12: for the words *Annam non manducantem exaudivit dominus* reference should be made also to 1 Kings 1, 13 (Old Version; cf. Sect. 17, n. 3, of the Commentary). P. 423, l. 2: for the expression *missus in lacum . . .*, reference should be made to Dan. 10, 2. P. 427, l. 8: for the words *ut extremum digiti . . . incendio,* reference should be made to Luc. 16, 24. P. 428, l. 2: for the passage *Olopherni principi militiae regis Assyriorum,* reference should be made to Iudith 5, 1; ibid. 13, 19. P. 433, ll. 6-7: for the passage *oleum laetitiae . . . prae . . . consortibus,* allusion should be made to Psalm 44, 8. P. 434, l. 10: for the words *noli hanc exterminare faciem,* allusion should be made to Matth. 6, 16. P. 435, l. 18: for the passage *prandebat Daniel inter ieiunantes leones* the reference should be to Dan. 14, 32, and not to Dan. 6, 22 as given. P. 437, ll. 1-2: for the passage *si quis eorum pugno fuerit percussus* reference should be made to Exod. 21, 18. P. 443, l. 9: for the expression *quid in libro sermonum Esaiae scriptum est,* reference should be made to Luc. 3, 4. P. 444, ll. 7-8: for the passage *praeterieram . . . citharam . . . adhiberi,* reference should be made to Is. 5, 12; l. 17: for the passage *omnem potum qui inebriat sicerae nomine vocant,* reference should be made to Lev. 10, 9. P. 445, ll. 20-21: for the expression *vae siceram mane sectantes* reference should be made to Is. 5, 11. P. 448, l. 10: for the words *quia ad imaginem*

et similitudinem dei facti, reference should be made to Gen. 1, 26. P. 451, l. 22: for the expression *per maris Rubri transibant semitam,* allusion should be made to Num. 14, 25. P. 456, l. 1: for the words *non introivit in negotiationem,* reference should be made to Ezech. 28, 16 and 18. P. 460, l. 7: for the expression *superiora obliviscens . . .*, reference should be made to Phil. 3, 13. P. 461, ll. 12-13: for the passage *etsi disperdis orbem terrarum,* reference should be made to Is. 13, 5. P. 463, ll. 4-5: for the passage *ubi Helias super altare ligna inposuit,* reference should be made to 3 Kings 18, 22. P. 439, l. 6: in place of Schenkl's *prolusoriis* I have adopted the Benedictine reading *praelusoriis.* P. 424, l. 6: for *iteneris,* read *itineris.* P. 464, ll. 3-4: for *convevitur,* read *convenitur.*

II. The Occasion and Date.

The *De Helia et Ieiunio* is a treatise against the evil of drinking and eating to excess which, as we know from many sources, was very flagrant in the last half of the fourth century. The work thus forms a companion piece to the *De Nabuthae* and *De Tobia,* which are directed respectively, against the vices of avarice and usury, also rampant at this time. Like many of the works of Ambrose, the *De Helia* is made up of material originally presented in sermon form; the sermon origin in the present instance being clearly indicated in the treatise itself.[1] It seems reasonably certain that the sermons on "Elias and Fasting" were given their present treatise form shortly after they were delivered.

As regards the date of composition of the *De Helia,* we know from the work itself that it was presented in its sermon form at least at the beginning of Lent. This is indicated by the general content and specifically by a passage in the first chapter of the treatise.[2] The treatise contains no indication, however, of the year of its composition except that, in so far as an allusion is made to

[1] Cf. *De Helia,* 15, 53; 19, 70; 21, 77.

[2] Cf. 1, 1: veniet igitur nobis dies sollemnitatis et iam adpropinquat . . . simul nobis et certamen imminet et victoria repromittitur. victoria nostra crux Christi est, tropaeum nostrum pascha est domini Iesu . . . certamen nostrum ieiunium est.

the custom of singing hymns in the Church of Milan [3]—a custom introduced around Easter, 386—, it is certain that the *De Helia* in its original sermon form must have been composed after the year mentioned. Tillemont [4] and the Maurists [5] on the basis of the passage in *De Helia* 17, 62: *'Bibamus' inquiunt. 'opto salutem imperatorum,'* concluded there were several emperors in Italy at the time of composition of the work, and accordingly assigned the latter to the period after the death of Maximus in 389. Schenkl [6] interpreted the plural *imperatorum* as referring to Theodosius and Valentinian and hence set the *terminus ad quem* before the death of Valentinian in 392. There is nothing, however, in the passage or its context to indicate that the author had in mind only emperors in Italy; on the contrary, the passage is obviously to be taken in a general sense. As Rauschen [7] correctly points out, as long as there were several emperors in the Empire, men certainly both drank to and prayed for their general health; and they addressed their petitions to the emperors, and not to the individual emperors.

While, therefore, as regards the dating of the work, we can be certain only of our *terminus a quo,* i. e. after 386, there is one good reason for assigning it to the years 387-390. The *De Helia* like its companion pieces the *De Tobia* and *De Nabuthae* leans heavily on the homilies of St. Basil for its source material. Now as Wilbrand,[8] after a careful examination of the works of Ambrose composed from sermon material which he had borrowed from the homilies of St. Basil, points out, the influence of the homilies of St. Basil upon St. Ambrose would seem to fall between the years 385-390. Hence the date of composition of the *De Helia* may be assigned with some probability at least to the period 387-390.

[3] Cf. *De Helia,* 15, 55: piis hymni dicuntur, et tu citharam tenes? psalmi canuntur. et tu psalterium sumis aut tympanum?

[4] *Mémoires,* X, 292.

[5] Migne, 14 (1882), 730-731.

[6] C. S. E. L. XXXII, II, p. xiii-xiv.

[7] *Jahrbücher der christlichen Kirche,* pp. 273-274.

[8] Wilbrand, W., Zur Chronologie einiger Schriften des hl. Ambrosius, *Hist. Jahrbuch,* 41 (1921), p. 19; cf. also Ihm, Studia Ambrosiana, p. 20; McGuire, pp. 4-6.

III. The Arrangement and Sources of the *De Helia.*

As already pointed out by the Benedictine editors in their *Admonitio,* the *De Helia* falls quite clearly into three divisions or parts. Whether these parts correspond to the original sermons of which the treatise is composed cannot of course be definitely determined. In general structure otherwise the treatise does not differ essentially from similar works in the religious literature of the age. A short tabular analysis of the work will help to bring out sharply the plan and general content.

Part I (Sections 1-40): On Fasting, particularly on the Lenten Fast.

1. Preparation for Easter by fasting: Victoria nostra crux Christi est; tropaeum nostrum pascha est Domini Iesu. certamen nostrum ieiunium est. (Ch. I.)

2. Magna virtus est ieiunii. Examples of Christ and Elias.—No need of treating of Elias in detail: sed de Heliae gestis plurima iam frequenti diversorum librorum sermone digessimus.[1] (Ch. 2-3.)

3. Origin and antiquity of fasting: primus usus mundi a ieiunio coepit. Adam's violation of law of abstinence. Examples of fasting and abstinence on the part of Noe, Abraham, Moses, Eliseus, Daniel. (Ch. 4-7.)

4. Benefits of fasting. Contrasted with opposite vices. Example of Lazarus and Dives. Triumphs of Judith and Esther occa-

[1] St. Ambrose, as he states here, mentions Elias at some length in many of his works. Cf. e. g., the following instances in works written before 390: off. 2, 4, 14; epist. 38, 7; Nab. 12, 50; ibid. 15, 64; and especially in Luc. 1, 36; ibid. 8, 96; vid. 1, 3; ibid. 3, 14. Furthermore it should be noted that if Ambrose is the author of the so-called *Hegesippus*—written about 367-375—he undoubtedly wrote much on Elias in the lost work mentioned in the prologue of the *Hegesippus:* quattuor regnorum libros, quos scriptura complexa est sacra, etiam ipse stilo persequutus usque ad captivitatem Iudaeorum murique excidium et Babylonis triumphas historiae in morem composui.

sioned by fasting. Various benefits and praises of fasting. (Ch. 8-9.)

5. Mystica mensa (i. e., the Holy Eucharist) ieiunio comparatur. The kind of fast acceptable to God. Hypocrisy strongly condemned; as also self-glorification: noli ergo te iactare cum ieiunas, noli gloriari, ne nihil tibi prosit ieiunium. Proper spirit exemplified by Elias, Eliseus, John, and Daniel. (Ch. 10-11.)

PART II (Sections 41-68): Invective against the Vice of Drunkenness. (From the literary point of view the most interesting and important part of the *De Helia.* St. Ambrose rivals Juvenal in the terrible vividness of his descriptions).

1. Drunkenness and its evil consequences among the lower classes. (Ch. 12.)

2. Drunkenness among the rich and powerful—example of Polemon cited. (Ch. 12.)

3. Flagrant drunkenness at banquets of the soldiers. The elaborate discipline and rules of drinking. (Ch. 13.)

4. Etiam maior vis vini, quam veneni est. The dangers of wine. Enumeration of evils attendant upon drunkenness. (Ch. 14-17.)

5. Drunkenness of women and attendant evils. Terrible punishment of Israelites for intemperance. (Ch. 18.)

PART III (Sections 69-85): Invective against Avarice and Luxury based chiefly upon Isaias XXIII.

1. Isaias' denunciation of luxury. The sinfulness and vanity of luxury and avarice. The example of Tyre. (Ch. 19-20.)

2. Avoid sin. Magnum medicum invenimus, magnam medicinam gratiae eius accepimus. Redeem yourself by good works.

3. The destruction of the world and its justification. (Ch. 21.)

4. Athletae sumus in quodam stadio decernimus spiritali. Like good athletes we should train for the contest and not fear the dust

and heat. Our reward is Christ: Veni ergo, Domine Iesu, admitte victores in requiem. (Ch. 21.)

5. Final warning against drunkenness. (Ch. 22.)

6. Exhortation to catechumens against postponing Baptism. Omne tempus opportunum ad indulgentiam. dum differs gratiam, mors adpropinquat. The lesson of the sacrifice of Cain and Abel. (Ch. 22.)

The following sources employed by St. Ambrose in composing the *De Helia* deserve special mention: The Bible, St. Basil, Origen, Xenophon, Diogenes Laertius, and the Classical Latin authors. The Bible is the principal source. As is well known St. Ambrose quotes Scripture more copiously perhaps than any other of the great Christian writers, and the present work contains an extraordinarily large number of direct quotations from both Old and New Testament. Furthermore, a careful examination has revealed a great many paraphrases of Scriptural passages and Scriptural allusions. As all certain direct quotations and certain allusions are indicated clearly in my text of the *De Helia,* there is no need of discussing them here. In my chapter on the *Text* I have called attention to a number of direct quotations and allusions not noted by the earlier editors.

In the *De Helia*—as in the *De Nabuthae, De Tobia,* and many other works—St. Ambrose draws heavily on St. Basil for source material. This indebtedness to Basil, although already pointed out by the Benedictine editors,[2] received its first adequate treatment from Schenkl, who in his edition has carefully noted most of the borrowed passages. These together with a number of others which I have discovered myself I have incorporated into my Commentary. Three homilies of St. Basil furnish material for the *De Helia.* These are: the *περὶ νηστείας* (Homilia I, II, *De Ieiunio*); the *κατὰ μεθυόντων* (Homilia XIV, *In Ebriosos*); and the *Προτρεπτικὴ εἰς τὸ ἅγιον βάπτισμα* (Homilia XIII, *In Sanctum Baptisma*). As Schenkl notes in his preface,[3] the *De Ieiunio* is utilized throughout Part I and once in Part II (Sections 1-40 and 68); the *In Ebriosos,* throughout Part II (Sections 41-68); and the *In Sanc-*

[2] Cf. the *Admonitio* to their edition of the *De Helia.*

[3] *C. S. E. L.,* Vol. XXXII, Pars II, p. xviii.

tum Baptisma, occasionally in Part III (in Sections 79-84). It should be observed here that he is indebted to St. Basil for most of the striking descriptions which are contained in Part II of the *De Helia.* So far as I have been able to judge he follows no fixed method in his treatment of this source material. He now translates literally, now paraphrases, now combines elements of the original in a different order, now condenses, now amplifies. He simply adapts the borrowed material to suit his own immediate purposes.

From Origen come the ideas on *calix aureus Babylon* (Sect. 56 ff.) and the interpretation of Naid (Sect. 58). This has been well brought out by Klostermann [4] in his study of Origen's Homilies on Jeremiah. Schenkl [5] refers the interpretation of Naid to Philo, but in the light of the evidence presented by Klostermann, Origen would certainly seem to be the immediate source. A first hand acquaintance with Xenophon, it seems, furnished the thought on sexual indulgence mentioned in Sect. 59.[6] Whether the story of Polemon related in Sect. 45 was taken directly from Diogenes Laert. IV, 3, 16, cannot be determined.

Lastly, the *De Helia* contains a number of echoes and imitations of the Classical Latin authors, chiefly, Cicero, Vergil, and Horace. I shall present the more important of these imitations here. Obviously some of the examples listed may be questioned, but as Ambrose was certainly familiar with the Latin Classics to an extraordinary degree, in many instances their influence is unmistakable.

[4] Cf. E. Klostermann, Die Überlieferung der Jeremiahomilien des Origens, *in: Texte und Untersuchungen zur Gesch. d. altchrist. Lit.,* N. F., Vol. I (1897), Heft 3, pp. 60-61. The pertinent passages from Origen's Hom. in Ier. 21, 7 ff. (Migne, *P. L.* XXV, 602 ff.), and from the *De Helia,* are presented in parallel columns.

[5] *C. S. E. L.,* Vol. XXXII, II, p. xviii.

[6] Cf. Schenkl's discussion of this passage in *C. S. E. L.,* Vol. XXXII, I, p. xv; ibid., XXXII, II, p. xviii.

Echoes from the Writers of Early, Classical, and Silver Latin Noted in the *De Helia et Ieiunio.*

	De Helia et Ieiunio.
Plaut. *Asin.* 187: (piscis) nequam est, nisi recens.	8, 24: ubi piscis recentior.
Plaut. *Rud.* 940: turbida tempestas heri fuit.	8, 24: heri, inquit, tempestas, hodie procella.
Plaut. *Capt.* 848: vigilans somniat; id. Amph. 697: quaene vigilans somniat; id. Pseud. 386: non qui vigilans dormiat.	16, 60: vigilantes somniant.
Ter. *Phorm. prol.* 32: quom per tumultum noster grex motus locost.	17, 64: loco motus habetur.
Lucr. 6, 572: terra inclinatur retroque recellit.	16, 60: nutat his terra, subito erigi et inclinari videtur.
Lucr. 6, 405: quid undas arguit et liquidam molem camposque natantis?	19, 71: meos fluctus, negotiator, arguis.
Cic. *Phil.* 2, 105: natabant pavimenta vino.	8, 25: mundant pavimenta vino madida.
Cic. *frg. apud Quint.* 8, 3, 66: humus lutulenta vino spinis cooperta piscium.	8, 25: spinis cooperta piscium.
Cic. *fin.* 2, 90: idque Socratem, qui voluptatem nullo loco numerat, audio dicentem, cibi condimentum esse famem, potionis sitim.	9, 32: condimentum cibi ieiunium est.
Cic. *orat.* 60: imago animi vultus, indices oculi.	10, 37: index enim facies plerumque est conscientiae.
Cic. *Pis.* 1: qui sermo quidam tacitus mentis est.	10, 37: tacitus sermo mentis.

	De Helia et Ieiunio.
Cic. *Verr.* I 26, 66: poscunt maioribus poculis; cf. Hor. sat. 2, 8, 35; et calices poscit maiores.	13, 47: poscunt maioribus poculis.[7]
Cic. *Verr,* 5, 28: alius inter manus e convivio tamquam e proelio auferretur, alius.	13, 49: ex ea (mensa) vulnerati omnes ac saucii tamquam de harena exeant.
Cic. *Mur.* 36, 75: stravit pelliculis haedinis lectulos et exposuit vasa Samia.	15, 55: accubitum festinant sternere, lagynas argenteas auratos calices exponunt.
Cic. *Cael.* 29, 70: quae lex ad imperium, ad maiestatem, ad statum patriae, ad salutem omnium.	17, 63: patriae statum, salutem civium.
Cic. *de orat* 2, 171: avaritiam si tollere vultis, mater eius est tollenda luxuries.	19, 69: luxuria ipsius est mater avaritiae.
Cic. *Cluent.* 62, 175: cum vagus et exul erraret atque undique exclusus.	19, 70: longius tu vagus et exul errares.
Cic. *rep.* 1, 34, 51: sorte ductus.	19, 70: sorte ductus.
Cic. *epist.* 3, 4, 2: voluntates nostras copulandas.	22, 83: mentem gratia copulat.
Verg. *georg.* 3, 527: non illis epulae nocuere repostae.	3, 5: repositae epulae.
Verg. *Aen.* 1, 706: qui dapibus mensas onerent; *georg.* 4, 133: dapibus mensas onerabat inemptis. Cf. Commentary.	6, 18: mensas onerabat.

[7] Noted by Schenkl.

	De Helia et Ieiunio.
Verg. *Aen.* 3, 244: semesam praedam.	16, 59: semesas epulas.
Verg. *Aen.* 8, 692: montes concurrere montibus altos.	16, 60: concurrentibus montibus.
Verg. *Aen.* 1, 154: fragor pelagi; id. *georg.* 3, 338; litoraque alcyonem resonant.	16, 60: maris fluctuantis fragor et resonantia fluctu litora.
Hor. *sat.* 2, 1, 86: solventur risu tabulae; cf. Val Max. 4, 3, 5: multum risu solvit.	10, 35: solvatur risu.
Hor. carm. 1, 33, 3: miserabiles decantes elegos.	12, 43: miserabiles epilogos decantare.
Hor. *sat.* 2, 6, 62: ducere sollicitae iucunda oblivia vitae?	19, 70: sollicita vita.
Hor. *carm.* 1, 1, 5-6: palmaque nobilis Terrarum dominos evehit ad deos.	21, 78: evehit corona victorem.[8]
Hor. *carm.* 1, 1, 4: sunt quos curriculo pulverem Olympicum Collegisse iuvat.	21, 79: ibi colligitur pulvis, ubi palma proponitur.[9]
Hor. *epist.* 1, 1, 50-51: magna coronari contemnat Olympia, cui spes, Cui sit condicio dulcis sine pulvere palmae?	21, 80: nemo iterum nitidus coronatur, pulverulentum decet victoria.
Ov. *trist.* 4, 1, 34: materiam culpae persequiturque suae.	5, 13: materia peccati.
Liv. 1, 4, 2: quia deus auctor culpae honestior erat; id. 21, 11, 6: auctorem culpae et reum criminis.	4, 7: culpae agnovit auctorem.

[8] Noted by Schenkl.
[9] Noted by Schenkl.

	De Helia et Ieiunio.
Liv. 9, 5, 10: sine volnere, sine ferro, sine acie victos.	13, 50: sine pugna interfectos, sine hoste turbatos, sine senectute tremulos.
Lucan 9, 770: membra natant sanie; id. 7, 728: vidit satis arva natare sanguine.	8, 25: ita sanguine omnia natant.
Lucan 5, 556: instabili gressu.	16, 60: instabilis gressus.
Quint. *decl.* 305, p. 198, 22: constituit ante oculos spectaculum.	15, 57: constitue ante oculos.

IV. Vocabulary.

In the Commentary I have treated all words that do not occur or occur only rarely in Classical Latin. Furthermore, all changes in meaning deviating from the Classical usage have been carefully noted. From a study of the vocabulary of such a relatively short work as the *De Helia* no conclusions can be drawn in regard to the vocabulary of St. Ambrose in general. However, it may be stated that the results of my study of the vocabulary in the present work agree very closely with the results obtained by other workers in the language of St. Ambrose. In the *De Helia et Ieiunio* St. Ambrose reveals himself a purist, showing a thorough knowledge of and a predilection for the language of the Classical and Silver authors. The other investigators have pointed out that St. Ambrose is no innovator in language, a fact corroborated further by my investigation of the present treatise which does not contain any words at all of Ambrosian coinage.[1] Ambrose is also conservative in his use of diminutives—as the other investigators in his works have noted. In the *De Helia,* only *puerulus* and *servulus* appear—both Classical.

Partly through the influence of his reading in the Classical and

[1] For the *De Nabuthae,* McGuire (17) notes only two new words; Barry (270-274) lists very few for the *Moral Ascetical Works;* Adams (129) in her study of the *Letters* agrees with the conclusions of Barry; Mannix (21) notes that no new words were coined by Ambrose in the *De Obitu Theodosii.*

Silver poets and partly through the influence of his own imaginative nature, St. Ambrose's vocabulary in the present work, as in many of his other works, has that peculiar poetical coloring which has been discerningly pointed out by Baxter.[2]

Lastly, the vocabulary here and there shows unmistakably also the influence of St. Ambrose's early training and experience in the public administration; he seems perfectly familiar with the technical language of Roman Law. While the legal aspects of his language are beyond the scope of my present work, I might note here that this phase of his vocabulary in general would be well worth a thorough investigation, in spite of the difficulties which such an investigation would entail.

V. Syntax.

In the Commentary I have discussed a number of syntactical deviations from the Classical norm in the order of their occurrence in the text. As they are thus more or less isolated, it is my purpose to present them here in a systematic manner, and, furthermore, to take up a number of points in syntax which best admit of treatment here because of their application to the *De Helia* as a whole rather than to any part of it. To avoid repetition, wherever I have discussed a construction in the Commentary I shall refer the reader to the latter for details.

A. *The Substantive.*

1. Concretes.

(a) Singular for Plural.

altare, Sect. 2, n. 7; Sect. 34; Sect. 83. Cited first in Petronius.

[2] "Perhaps the most striking characteristic of the style of Ambrose is its *color poeticus.* Augustine is on the whole very prosaic and pedestrian, Jerome is lively and forceful, but Ambrose is full of color and movement, poetical reminiscence and rich imaginativeness. Yet he is one of the easiest authors to comment upon: he repeats the same idea, occasionally in the same words, and when he does find a picturesque term, he is apt to overwork it." Cf. J. H. Baxter, Notes on the Latin of St. Ambrose, *in:* Le Musée Belge XXXII (1928), p. 98.

cervicem, Sect. 83, n. 18. Largely Poetic, Silver and Late.
latebra, Sect. 7, n. 12. Usually in the Plural in Classical Latin.

2. Abstracts.

Though Ambrose coins no new abstracts in the present work, the following list shows that, like his literary contemporaries, he employs abstracts copiously. I shall note here only such abstracts in the *De Helia* as are not found or found rarely in Classical Latin.

(a) Substantives in—*tas.*
ariditas, Sect. 2, n. 18. Varro, Pliny, and Late.
diversitas, Sect. 32, n. 14. The Plural cited first for Florus and Apuleius.
ebrietas, Sect. 10, n. 4, passim. Cicero (once), otherwise Poetic, Silver, and Late.
infecunditas, Sect. 17, n. 4. Sallust, Columella, Pliny, Tacitus and Ambrose.
inpuritas, Sect. 75, n. 4. The Plural cited for Cicero, Ambrose, and Salv. *gub.*
iuventas, Sect. 22, n. 15; Sect. 50. Poetic in Class. Latin.
possibilitas, Sect. 4, n. 14. Late Latin.
sinceritas, Sect. 76, n. 12. Silver and Late.
sobrietas, Sect. 4, n. 8. Used by Sen. and Val. Maximus, then by Late writers.
soliditas, Sect. 20, n. 3. First in Vitruvius.
sollemnitas, Sect. 1, n. 10; Sect. 29; Sect. 78. Late Latin.
sterilitas, Sect. 17, n. 1. Cicero, Silver, and Late.
venustas, Sect. 32, n. 5. The Plural cited for Plautus and Gellius.
vilitas, Sect. 73, n. 3. Silver and Late.

(b) Substantives in—*tio* (*-sio*).
absolutio, Sect. 1, n. 23. Late Latin.
adeptio, Sect. 68, n. 11. Cicero, Quintilian, and Late.
aspersio, Sect. 18, n. 5. Cicero (once) and Late Latin.
commonitio, Sect. 35, n. 14. Quintilian before Late Latin.
condemnatio, Sect. 2, n. 15. Cicero, Jurists, and Late.
conpunctio, Sect. 80, n. 2. Late and mostly Eccl.

corruptio, Sect. 76, n. 13. Cicero, Tacitus, and Late.
distentio, Sect. 5, n. 14. Late and rare.
indevotio, Sect. 62, n. 2. Late Latin.
licitatio, Sect. 24, n. 17. Cicero, Suetonius, and the Jurists.
moderatio, Sect. 61, n. 7. Ciceronian.
perfunctio, Sect. 32, n. 9. Cicero and Ambrose.
persecutio, Sect. 30, n. 3. Eccl. Latin.
potatio, Sect. 45, n. 1. The Plural cited only for Plautus, Apuleius, and later writers.
praelatio, Sect. 11, n. 4. Val. Maximus (once), then Late writers.
praevaricatio, Sect. 7, n. 6; Sect. 40; Sect. 67. Eccl. Latin.
purificatio, Sect. 22, n. 11. Silver and Late.
refectio, Sect. 4, n. 2. Silver and Late.
transfretatio, Sect. 70, n. 4. Gellius, Vegetius, Augustine, and Ambrose (the present instance).

(c) Substantives in—*tia.*

flagrantia, Sect. 79, n. 26. Cicero and Late.
ignorantia, Sect. 10, n. 2. Cicero (twice), Caesar (once), then Silver and Late.
inpatientia, Sect. 41, n. 1. Silver and Late.
inpudicitia, Sect. 75, n. 5. Early, Silver, and Late.
insipientia, Sect. 28, n. 5; Sect. 59. Plautus, Cicero, and Eccl.
substantia, Sect. 4, n. 1. First in Quintilian.
temulentia, Sect. 11, n. 10; Sect. 43. Silver and Late.
tolerantia, Sect. 79, n. 28. Only for Cicero (once) before Silver and Late Latin.

(d) Substantives in—*tudo.*

amaritudo, Sect. 15, n. 2; Sect. 18; Sect. 39. Varro, Silver, and Late writers.
inquietudo, Sect. 23, n. 11; Sect. 71. Late Latin.

3. Adjectives and participles used substantively.

The substantival use of the adjective and participle is rather

limited in Early Latin and Classical Prose. The Classical usage may be summarized as follows:[1]

(a) Persons. The singular, confined practically to the Gen. and Acc. cases, is rare. The plural, particularly in the Nom. and Acc., is more frequent.

(b) Things. For the expression of an abstract idea, the neuter singular of the second declension may be employed in the Nom. or Acc. The plural, which is used more frequently, is confined for the most part to the Nom. and Acc.

As early as Sallust we find a decided trend toward this substantival use of the adjective and participle, which increases in frequency from Livy on and becomes extended to all genders, numbers, and cases. Ambrose, like all later writers, shows a marked fondness for this usage as can readily be discerned from the list of the examples following. Wherever instances have been treated in the Commentary, reference is made to section and note.

Adjectives and participles used substantively:

(1) Masculine Singular.

In the Nom.:

ebriosus, Sect. 28.
ignobilis, Sect. 44.
infirmus, Sect. 44; Sect. 68.
iustus, Sect. 10, n. 17.
mendicus, Sect. 44.
natalis, Sect. 24, n. 15.
pauper, Sect. 44, n. 1.
sapiens, Sect. 67.
temulentus, Sect. 45.

In the Gen.:

ebriosi, Sect. 53.
propinqui, Sect. 82.
sapientis, Sect. 36.

[1] I am indebted to McGuire for this summary of the Classical usage. For a full discussion of the various factors entering into the development and extension of this usage in the Silver and Classical Latinity, cf. *St.-Schm.*, pp. 455-458.

In the Dat.:

diviti, Sect. 44.
honorato, Sect. 44.
locupleti, Sect. 44.

In the Acc.:

alienum, Sect. 14.
divitem, Sect. 27, n. 1.
immundum, Sect. 82.
inpium, Sect. 30.

(2) Masculine Plural.

In the Nom.:

barbari, Sect. 43; Sect. 54.
bibentes, Sect. 44; Sect. 48.
dormientes, Sect. 60.
electi, Sect. 34, n. 7.
luxuriosi, Sect. 36; Sect. 69.
pasti, Sect. 69.
potentes, Sect. 28, n. 6; Sect. 29.
victi, Sect. 49.
vigilantes, Sect. 60.

In the Gen.:

temulentorum, Sect. 43, n. 12; Sect. 58 (and numerous other adjectives and participles).

In the Dat.:

fatigatis, Sect. 78.
ieiunantibus, Sect. 40.
inpiis, Sect. 2.
piis, Sect. 55.
prandentibus, Sect. 40.
quaerentibus, Sect. 55.
temulentis, Sect. 53.

In the Acc.:

dormientes, Sect. 24.
luxuriosos, Sect. 72.
mendicos, Sect. 42.

plurimos, Sect. 19; Sect. 70.
victos, Sect. 80.
volantes, Sect. 23.

In the Abl.:
ab alienis, Sect. 66.

(3) Feminine Singular.

In the Abl.:
calida, Sect. 48, n. 10.
frigida, Sect. 25, n. 5.

(4) Neuter Singular.

In the Nom.:
dulce, Sect. 38, n. 3; Sect. 39.
forte, Sect. 39, n. 5.
interfectorium, Sect. 37, n. 17.

In the Acc.:
concavum, Sect. 65, n. 4.
indictum, Sect. 7, n. 10.
in futurum, Sect. 40.
in publicum, Sect. 66.
inventum, Sect. 10, n. 17.
mirum, Sect. 10, n. 9; Sect. 65; Sect. 68.
superfluum, Sect. 35, n. 13; Sect. 61.

In the Abl.:
amaro, Sect. 38, n. 2.
deserto, Sect. 40, n. 3.
medio, Sect. 16; Sect. 19.

(5) Neuter Plural.

In the Gen.:
praesentium, Sect. 22; Sect. 40.
supernorum, Sect. 5, n. 5.

In the Acc.:
diversa, Sect. 24; Sect. 53.
divina, Sect. 8, n. 5.
primitiva, Sect. 85, n. 16.

secreta, Sect. 66, n. 3.
terrena, Sect. 2, n. 14.
reliqua, Sect. 3.
minora, Sect. 53.

In the Abl.:

de sequentibus, Sect. 85, n. 19.
gestis, Sect. 5, n. 1.
ineptis, Sect. 18.
in inferioribus, Sect. 16.
in superioribus, Sect. 16.

B. *The Pronoun.*

Though most of the deviations from the Classical use of the pronoun in the present work have been referred to in the Commentary, it seems best to summarize all such divergences here. On the whole, in the *De Helia,* Ambrose seems to be rather careful in his use of the pronouns. I have noted only the following divergences from the Classical norm:

1. Demonstratives.

ipso = *eodem,* Sect. 4, n. 16.
iste = *is* or *ille,* Sect. 10.
istius = *huius,* Sect. 24; Sect. 73; Sect. 80, n. 9.
isti = *illi,* Sect. 35; Sect. 47.
ista = *illa,* Sect. 71.

These peculiarities—the extension in meaning of *ipse,* the replacing of *hic* by *iste* and *ille,* the decline in the use of *idem*—are all common to the Latin of the fourth century and are striking in the *De Helia* only in so far as they occur with relative infrequency. For an adequate treatment of these pronouns in Late Latin in general, the reader is referred to Stolz-Schmalz (473-481), where the results of all the important investigations to 1927 are now incorporated. The table below, illustrating the occurrence of the demonstratives in the *De Helia,* and the accompanying notes, will prove useful for a comparison with the data furnished by McGuire (21-22) and Adams (51-57) on the pronominal usage in Ambrose.

THE DEMONSTRATIVES IN THE *DE HELIA ET IEIUNIO*.

	IS			HIC			ISTE			IPSE			ILLE			IDEM	
Singular	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.
Nom.	1	1	1	2	6	7	1	2	.	14	4	.	12	3	1	2	.
Gen.	11	1	1	3	1	1	3	.	.	.	.	.	2	1	.	.	.
Dat.	3	.	.	.	.	.	.	.	.	.	.	.	2	.	.	.	.
Acc.	9	2	.	3	5	9	.	.	1	2	.	.	5	4	2	.	.
Abl.	2	1	4	3	3	2	.	.	.	3	1	3	2	.	.	.	.
Plural																	
Nom.	.	.	.	1	.	.	2	1	.	5	.	.	2	5	3	.	.
Gen.	3	.	1	2	.	.	.	.	.	.	.	.	.	.	.	.	.
Dat.	.	.	.	6	.	.	.	.	.	.	.	2	10	.	.	.	.
Acc.	5	.	2	3	1	3	.	.	1	.	2	1	.	.	4	1	.
Abl.	1	.	1	3	1	1	.	.	.	1	.	.	.	.	.	.	.

NOTES. The Nom. sg. neut. of *is* appears only in the expression *id est,* which occurs but once in the *De Helia.* The Nom. sg. neut. of *hic* appears seven times, five of which are in the expression *hoc est.*[1] The form *huius* occurs only in the following stereotyped phrases: *huiusmodi* (twice); *huiuscemodi* (once); *huius saeculi* (once); *vitae huius* (once). The form *istius* appears twice in the stereotyped phrases *istius modi* and *mundi istius* (cf. Sect. 80, n. 9).

2. Indefinite pronouns.

nullus = *nemo,* Sect. 22; Sect. 44; Sect. 84. This use of *nullus* appears in Early, Silver, and Late Latin.[2]

3. Pronominal adjectives.

alius = *alter,* Sect. 17. This use of *alius* for *alter* occurs already in Plautus, but becomes frequent only in Late Latin.[3]

[1] It is interesting to note that Ambrose—contrary to other Late writers—seems to employ *hoc est* far more frequently than *id est.* Cf. the figures given by McGuire (22) for the *De Nabuthae* and several other works of Ambrose.

[2] Cf. St.-Schm. 489.

[3] Cf. St.-Schm. 491.

C. *Adjectives.*

1. Adjectives and participles used as substantives. Cf. Syntax A. 3.

2. Participles used as adjectives. The following non-Classical examples have been noted:

(a) Perfect Passive.
defuncti, Sect. 31, n. 7. Silver and Late.
ordinatam, Sect. 46, n. 10. Cicero, Nepos, Seneca, and Late.
repositae, Sect. 5. Poetic and Late.
sacratae, Sect. 54. Poetic, Silver, and Late.
subdita, Sect. 76. Late.

(b) Present.
fumigans, Sect. 16, n. 4. Gellius and later writers.
nitentes, Sect. 46.
redundantis, Sect. 3, n. 7. Eccl. Latin.
refrigerantis, Sect. 19. Late.
supereffluentes, Sect. 48, n. 11. Late.

3. The adjective for the Gen. of the noun.

The use of an adjective to denote origin and family relations in place of a possessive genitive already appeared in Early Latin, and the usage was certainly extended and became widespread in the colloquial language. Hence it is not surprising to find the adjective used very frequently in Late Latin in place of the possessive genitive.[4]

A number of instances of this use of the adjective have been noted in the *De Helia,* and Adams in her study of Ambrose's *Letters* points out that he reveals a marked fondness for the usage. However, it should be observed that in many instances (e. g. in the use of *diabolicus, dominicus, propheticus, apostolicus*) the usage had already become stereotyped in Eccl. Latin before his time.

Adjectives for the Gen. of the noun noted in the *De Helia.*
vas apostolicum, Sect. 57, n. 4.
quaestionis diabolicae, Sect. 1, n. 23.

[4] Cf. St.-Schm. 393; Salonius 179 ff.

dominica dies, Sect. 69.
dominicam (diem), Sect. 34, n. 4.
sabbato legitimo (= Legis), Sect. 69, n. 6.
abstinentiae propheticae, Sect. 18, n. 7; Sect. 20.
propheticae adnuntiationis, Sect. 73.
fletu prophetico, Sect. 61.
propheticum dictum, Sect. 23.
senilis (= *senis*), Sect. 22, n. 14.
incendia Sodomitana, Sect. 12.

D. *Adverbs.*

1. Adverbs of interrogation.

numquid = *num,* Sect. 79, n. 8.

2. Adverbs of negation.

(a) *nec* = *ne . . . quidem.* This usage, which occurs, however, but once (Sect. 10) in the present work, is characteristic of the Silver and Late Latinity.[5]

(b) *non* = *ne.* In the present work there are only four instances (Sect. 57; Sect. 75; Sect. 82; Sect. 85). This use of *non* for *ne* in a prohibition appears probably for the first time in Ter. Andr. 787; then in Scipio frg. Gell. 418, 3. The first certain example in Classical Prose appears in Cic. Cluent. 115, and then from Livy on. The usage, however, only becomes frequent in Late Latin.[6]

3. Other adverbs.

(a) *magis* = *potius.* Though this usage is common in Ambrose, I have noted only two instances in the present work; Sect. 2, n. 3, and Sect. 12, n. 3.

(b) The use of *saepe* and *frequenter.* As all Late writers, Ambrose employs *frequenter* as a synonym of *saepe,* showing a slight preference for its use in the present work. On the gradual extension in the use of *frequenter* at the expense of *saepe,* cf. the valuable table in the T. L. L. (VI 1302, 29-49) illustrating the

[5] Cf. St.-Schm. 641.
[6] Cf. St.-Schm. 573-574.

parallel usage of the two words in representative writers from Cato to the Vulgate.

(c) In his employment of *quasi, sicut, velut, ut,* and *tamquam,* Ambrose shows a preference for *quasi* and especially *tamquam.*

(1) *quasi* occurs 9 times:

a. Introducing a clause with the subjunctive. (twice). Cf. Sect. 8, and Sect. 60.
b. With a noun. (5 times). Cf. Sect. 48; Sect. 75, etc.
c. With an adjective. (twice). Cf. Sect. 27; and Sect. 76, n. 9.

(2) *tamquam* occurs 16 times:

a. Introducing a clause with the subjunctive. (twice). Cf. Sect. 24; and Sect. 49.
b. With a p. p. p. (twice). Cf. Sect. 9; and Sect. 50.
c. With a present participle (once). Cf. Sect. 1, n. 11.
d. With a noun. (5 times). Cf. Sect. 19; Sect. 50, etc.
e. With an adjective, or with an adjective used substantively (4 times). Cf. Sect. 8; Sect. 77, etc.
f. With phrases (twice). Cf. Sect. 23, and Sect. 64.

(3) *sicut* occurs 6 times.

a. With a clause (three times). Cf. Sect. 43, Sect. 38, Sect. 72.
b. With ellipsis of the verb. Sect. 41.
c. With a noun. Sect. 60.
d. With a pronoun. Sect. 60.

(4) *velut* occurs 4 times, and is used only with nouns. Cf. Sect. 1, Sect. 37, etc.

(5) *ut* occurs three times, all with nouns. Cf. Sect. 51 and Sect. 63.

E. *The Verb.*

1. Voice. Ambrose, like other Late writers, employs the passive much more frequently than writers of the Classical period. Attention should be called particularly to his fondness for the use of the impersonal passive. The following instances occur in the *De Helia:*

certandum est, Sect. 79; *certatur . . . decernitur,* Sect. 48; *consurgitur,* Sect. 43; *contenditur,* Sect. 79; *convenitur,* Sect. 84; *cursatur,* Sect. 55; *declaratum est,* Sect. 6; *disputatur,* Sect. 26; *pervenitur,* Sect. 4; *praeluditur,* Sect. 47; *prandendum est,* Sect. 46; *esse surgendum,* Sect. 48; *consurrectum fuerit,* Sect. 50.

2. Absolute use of the verb. The absolute use of the verb in Classical Latin is restricted chiefly to special usages in the language of public business, war, and religion.[7] In the Silver and Late Latin the absolute use of verbs became much extended. Hence it is not surprising to find the phenomenon common in Ambrose. In tabulating the absolute use of verbs in the *De Helia,* I shall follow the system of classification employed by McGuire (24-25) in his edition of the *De Nabuthae.*

(a) Transitive verbs used absolutely, i. e., without their direct complement in the Acc.

abscondere. Sect. 9: *maesto abscondit affectu.*
cogere. Sect. 51, n. 8: *cogis ad mortem.*
differre. Sect. 84: *nemo differt.*
donare. Sect. 75, n. 16: *qui semel donavit.*
ebibere. Sect. 65: *non ut ebibant.*
ecferre. Sect. 51, n. 8: *ecferre vis ad sepulchrum.*
effundere. Sect. 65: *sed effundant.*
excusare. Sect. 84: *nullus excusat;*
" " Sect. 85: *nonne hoc dicit qui excusat a baptismate?*
exhaurire. Sect. 50: *exhauriant et exhauriri ut bibant.*
exigere. Sect. 84: *sed iam exigis.*
extenuare. Sect. 9: *extenuat paenitendo.*
invitare. Sect. 51, n. 8: *invitas ad prandium.*
liberare. Sect. 9: *ieiunium et elimosyna a peccato liberant.*
pascere. Sect. 24: *pascit inquit, dominus meus.*
rogare. Sect. 51, n. 8: *rogas ad iocunditatem.*
subscribere. Sect. 79: *subscripsisti ad competitionem coronae.*
tegere. Sect. 9: *tegit abstinentia, tegit gratia.*
terrere. Sect. 41: *inpatientiae exempla non terrent.*

[7] Cf. St.-Schm. 378; cf. also 546.

(b) Intransitive verbs used absolutely, i. e., without the usual complements employed to complete their meanings.

abundare. Sect. 27: *abundat.*

3. Transitive verbs used intransitively.

mendicare. Sect. 27, n. 8: *qui mendicabat.*

4. Intransitive verbs used transitively, i. e., with a direct complement in the Acc. These will be treated under the discussion of the Acc. case.

5. Tenses.

(a) The indicative. In the *De Helia* there are no exceptional divergences from the Classical usage in the employment of the simple tenses.

(b) The subjunctive. I have noted no special peculiarities in the employment of the tenses of the subjunctive.

(c) The imperative. There is one instance of the second form of the imperative employed quite synonomously with several of the first form. Cf. Sect. 79, n. 15.

(d) The infinitive. Ambrose shows no divergences from the Classical norm in his use of the tenses of the Inf. In his use of the P. P. P. the following peculiarities should be noted:

positus = ὤν, Sect. 27, n. 4.
constituti = ὄντες, Sect. 81.

(e) Compound tenses. In keeping with the general usage of Late Latin, Ambrose frequently employs *fueram, fuero,* etc., to form the compound tenses, in place of the more usual Classical *eram, ero.* On the development of this usage of *fueram* and *fuero* in forming the compound tenses in Latin, cf. St.-Schm. 561-562 and 564. I have noted the following instances in the *De Helia:*

consummatae fuerint, Sect. 48.
consurrectum fuerit, Sect. 50.
fuerint fraudati, Sect. 65.
impletus fuerit, Sect. 26.
inebriati fuerint, Sect. 27.

mersi fuerint, Sect. 53.
fuerit percussus, Sect. 43.
supergressus fuerat, Sect. 4.
fuerat strangulatus, Sect. 1.

F. *The Employment of the Cases* (*without Prepositions*).

1. The Accusative.

(a) As the direct complement of verbs. On the great extension in the transitive use of verbs, a phenomenon peculiarly characteristic of the later Latinity, cf. the convenient summary of the development of this usage given by McGuire (27), and especially St-Schm. 376-378. The following verbs are used transitively in the *De Helia,* but are not so used, or are so used rarely, in Classical Prose.

adnuntiare, Sect. 1, n. 12; and Sect. 14, n. 1. Silver and Late.

ascendere, Sect. 4, n. 19; Sect. 10, n. 14. Poetic, Silver, and Late.

auctionari, Sect. 24, n. 12. Quint. and Late.

erubescere, Sect. 73, n. 7. Ps. Cic. in Sall., Verg., and Prop., before Silver and Late Latin.

incidere, Sect. 22, n. 18. Plin., Apul., and later writers.

ingredi, Sect. 78, n. 11; Sect. 79. This use of *ingredi* is much restricted in Classical Latin.

nescire, Sect. 6. Poetic, Silver, and Late.

praeoptare, Sect. 38, n. 1. First in Livy.

praevenire, Sect. 55, n. 3. Sall., Liv., and later writers.

(b) The use of two Accusatives. Only one instance of this usage need be noted. Cf. Sect. 28: *induet se scissa vestimenta insipientiae. se induere* with Acc. of the thing is Late Latin. Cf. Sect. 28, n. 5, for details.

(c) The Accusative of Specification. (Greek Acc.).

The employment of the Accusative of Specification is found in Latin poetry as early as Ennius and for the most

part seems to have developed in Latin under Greek influence. While the construction is avoided in Classical Prose except in Sallust and Bellum Africanum—Cicero, Caesar, and Nepos avoid it entirely and it is extremely rare in Livy—it is very common in the Augustan Poets. This poetical influence makes itself felt in the Silver and Late Prose, although it is interesting to note that Pliny the Younger and Quintilian do not employ the Accusative in this manner. It is a favorite construction with Ambrose.[8] It should be observed, however, that most of the instances occurring in his works have their prototypes in the Classical and Silver Poetry.[9] The following examples occur in the *De Helia:*

(1) With participles.

Sect. 20: *membra duratus.*

Sect. 35, n. 2: *circumfusus genas.* (Noted also by Baxter.)

Sect. 46, n. 5: *lumbos suffulti.* (Noted also by Baxter).

Sect. 66, n. 9: *scissae amictus* (Vergil).

(2) With adjectives.

Sect. 43: *ora saucium.*

Sect. 66, n. 9: *nudae lacertos* (Vergil).

2. The Dative.

(a) The use of the Dat. with transitive compounds where in Classical Prose a preposition with its proper case is employed. The spread of this use of the Dat. is a phenomenon of Poetry and Silver and Late Latin. For a complete development of this use of the Dat., cf. St.-Schm. 411-412. I have noted only three examples in the *De Helia* of the usage, all with transitive compounds.

[8] Cf. J. H. Baxter, Notes on the Latin of St. Ambrose, *in: Le Musée Belge,* Vol. XXXII (1928), p. 105, for numerous examples from the works of Ambrose.

[9] Cf. St.-Schm. 379.

dirigere, Sect. 1, n. 17. Cited for Vergil (twice), Sen., Bell., Drac., Baudon., Apon.

infundere, Sect. 49, n. 6; Sect. 51. Cited first for Sen.

(b) Final Dative. The final Dat. begins with Plautus and is found throughout the whole period of Latinity. While on the whole its use in the Classical Language is restricted to a relatively small number of words and phrases, in the Silver and especially the Late Latinity, its usage becomes steadily extended. Cf. St.-Schm. 418-419. As Baxter [10] has noted, it is a favorite construction in Ambrose. The following examples occur in the *De Helia.*

Sect. 20: in adamantis rigorem abstinentiae soliditate membra duratus non *patuit vulneri. patere* with the Dat. cited only for, Livy, Pliny, and Celsus. Cf. Sect. 20, n. 4.

Sect. 32: quae adsiduitate *fastidio sunt.* (Noted also by Baxter.)

Sect. 43: ut faetor ebrietatis *horrori sit.* (Noted also by Baxter).

Sect. 81: advertimus igitur in stadio constituti quantis aut *delectationi aut dolori erimus.* (Noted also by Baxter.)

Sect. 70: temeritas humana a *sibi est* ipsa *discrimini.* (Noted also by Baxter.)

Sect. 55: *vino et sicerae surgamus.*

Sect. 85: expectas ut *vivas saeculo* postea te *reservas deo.* The Dat. with *reservare* is Ciceronian. Cf. Georges, s. v. From another point of view the last two examples might be taken under the *Dative of interest* proper.

(c) Dative of Interest. While the Dat. of interest with its various shadings, is found throughout the whole period of

[10] For valuable lists of examples of the final Dat. in Late Latin, particularly in Ambrose, cf. J. H. Baxter, Some Predicate Datives in Latin, in: *Bulletin du Cange,* Vol. II (1925), pp. 85-88; id., Notes on the Latin of St. Ambrose, in: *Le Musée Belge,* Vol. XXXII (1928), pp. 106-107.

Latinity and hence is a common syntactical phenomenon, it should be observed that it undergoes a considerable extension in use in Late writers.[11] As Ambrose, e. g., shows a special fondness for this construction it will be useful to present here the instances I have noted in the *De Helia.* The reader will thus be able to get a definite idea of the freedom and peculiar stamp of Ambrose's employment of this Dative.

Sect. 11: *manebat* antequam vinum inveniretur *omnibus* inconcussa libertas.

Sect. 16: *populo manducanti* praevaricatio sacrilega luxu *accendebatur* epulantium.

Sect. 40: *ieiunantibus* epulae *volant, prandentibus* pedes *vacillant: ieiunantibus* . . . manna *descendit, epulantibus* culpa praevaricationis *ascendit.*

Sect. 50: cernas iuvenes terribilis visu *hostibus.*

Sect. 72: in aqua *illis* seges *pullulat.*

Sect. 72: in qua quicumque seminaverit fructus *ei* caelestes *orientur.*

(d) Dative of Agent. While the use of the Dat. of agent is restricted in Classical Latin, it becomes greatly extended in the Silver and later Latinity. Ambrose uses the construction frequently, even with the simple tenses of the verb.[12] I have noted the following instances of the dative of agent in the *De Helia:*

Sect. 35: *hominibus* magis quam *deo* cupientes *probari.*

Sect. 45: *subnixus meretricibus.*

Sect. 55: *piis* hymni *dicuntur.*

3. The Genitive.

(a) With adjectives. In the present work the adjectives governing the Gen. involve the idea of separation. Though this usage appears already in Early Latin, its development

[11] Cf. St.-Schm. 414 ff.

[12] Cf. St.-Schm. 417; and for Ambrosian usage, Adams p. 27; McGuire pp. 29 and 152.

is prominent only in the Augustan Poets and Late Prose writers.[13] It should be noted, however, that Ambrose[14] is conservative in his employment of this Gen. construction, as the examples listed all occur in the Classical Prose or Poetry.

exors, Sect. 49, n. 4. Cited first for Vergil.

immunis, Sect. 49, n. 5. Cicero and Vergil before Late writers.

vacuum, Sect. 78, n. 12. Cited for: Plaut., Ter., Sall., Verg., Hor., Ov., Tac., Apul., and Late writers. (Baxter notes *vacuus* with the Gen. for Ambr. hex. 5, 17, 57; Iac. 2, 5, 23; Abr. 2, 11, 81; epist. 19, 21.)

(b) With substantives. Throughout the Silver and Late Latinity we note a steadily increasing frequency and extension in the employment of the Gen. with substantives. This growth and development was inevitable because of the constantly increasing tendency to employ abstract nouns and expressions. While it is no longer necessary to seek for the explanation of many Late Gen. constructions in the dominating influence of Greek, and particularly of the Hebrew through the Greek and Ecclesiastical writers, since it is now clear that almost all of these so-called Graecisms and Hebraisms have their prototypes either in the Classical or Silver Latinity, it should be noted, however, that the influence of similar Gen. constructions in the Greek and Hebrew undoubtedly contributed to their relatively greater frequency in the Eccl. writers in general.[15]

As compared with other Late writers, Ambrose would seem to be remarkably conservative in his use of the Gen. in the *De Helia.* I shall list here the only divergences from the Classical norm which I have noted.

[13] Cf. St.-Schm. 403-406.

[14] For further examples of the Gen. with adjectives in Ambrose, cf. Baxter, Notes on the Latin of St. Ambrose in: *Le Musée Belge,* Vol. XXXII (1928), pp. 103-104; Adams, The Latinity of the Letters of St. Ambrose, pp. 22-23; McGuire, *St. Ambrosii De Nabuthae,* p. 30.

[15] Cf. St.-Schm. pp. 387-409; particularly pp. 390-400.

(1) The use of the Gen. of an abstract noun in place of the corresponding adjective. This usage which is common in Late Latin occurs already in Silver writers.[16] I have noted only one instance of this type of Gen. in the *De Helia:*

Sect. 62: *pompa ludibri.*

We should perhaps list here also the type[17] *poculo mortis,* already occurring in Cicero Cluent. 31.

Sect. 51: *poculum furoris.*
Sect. 55: *ebrietatis potum.*

(2) Genitive of identity (Genitivus inhaerentiae). This Gen. of the type *ira furoris, crudelitas saevitiae,* occurring already in Catullus, Lucretius and Propertius, only becomes common in Vitruvius, and especially in Apuleius and later writers. I have noted only two instances of this type of the Gen. in the *De Helia.*

Sect. 2: *ros pluviae.*

Sect. 62: *piae devotionis obsequium.*

(3) Genitive of quality without an attributive adjective.[18] All instances noted are Scriptural, cf. e. g.:
Sect. 1: *dies sollemnitatis.*

(4) Partitive Genitive. Only one instance requires noting:

Sect. 84: *adhuc esse temporis.*

This use of the partitive Gen. with *ubi, adhuc,* etc., is colloquial. Although citing the close parallel *adhuc locorum* for Plautus, the grammars and lexica do not seem to cite the present phrase. For the history of this use of the partitive Gen., cf. St.-Schm. pp. 388-390.

4. The Ablative.

In the use of the Abl. in the *De Helia,* Ambrose confines himself for the most part to Classical usage. Only the follow-

[16] Cf. St.-Schm. p. 395 b
[17] Cf. St.-Schm. 395 b.
[18] For discussion and bibliographical details, cf. Sect. 1, n. 10.

ing instances deviate from the Classical norm. For discussion and bibliographical references, cf. notes in Commentary.

(a) Abl. of time with preposition *in*.

Sect. 1: *in diebus laetitiae suae.* Cf. Sect. 1, n. 6.

Sect. 1: *in numeniis suis.*

Sect. 9: *in diebus ieiuniorum vestrorum.*

Sect. 10: *in principio generis humani.*

(b) Abl. to express duration of time.

Sect. 2: *tribus annis et sex mensibus.* Cf. Sect. 2, n. 10.

Sect. 30: *quae triduo ieiunavit.*

Sect. 34: *quadragesima totis . . . diebus.*

Sect. 34: *die et nocte meditere.*

Sect. 84: *tribus annis et sex mensibus.*

(c) Simple Ablative with:

abstinere. Cf. Sect. 7, n. 14.

degenerare. Cf. Sect. 32, n. 8.

G. *The Prepositions.*

The gradual development in the use and extension in the meaning of the prepositions is a common characteristic of the Silver and Later Latinity.[19] The divergences from the Classical norm which I have noted in the *De Helia* are listed below. Wherever I have treated of a usage in detail in the Commentary, I shall refer merely to Sect. and note.

1. Prepositions governing the accusative.

ad.

(a) Local use.

(1) With verbs of motion.

Sect. 23: *deponit ad mortem,* Varro, Silver, and Late. Cf. Sect. 23, n. 7.

[19] Cf. K.-Steg. II 1, 488 ff.; and especially St.-Schm. p. 494 ff.

Sect. 10: *effudit ad vitium. effundere ad* for *in* is cited only for Liv. 44, 31; 34, 6. Cf. K.-Schm. s. v. and the lexica.

The use of *ad* with *dicere* may best be treated here. Sect. 74: *dictum est . . . ad illum . . . populum.* This usage is chiefly Eccl., under the influence of analogous Greek constructions. Cf. K.-Schm. s. v. *dicere;* Goelzer (Jérôme), 329; and especially T. L. L. V 988, 51-56.

(b) Temporal use.

Sect. 39: *ad horam.* The phrase is Late Latin. Cf. Sect. 39, n. 2.

(c) Transferred use to express other relations. This usage is common in Ambrose [20] as in other Late writers. The following instances are typical. (I have omitted common Classical examples).

Sect. 10: *ad remedium temperavit.*
Sect. 19: *ad dispendium sui, sed ad gratiam mutuabantur.*
Sect. 40: *quae enim ad ostentationem fiunt.*
Sect. 79: *subscripsisti ad conpetitionem.*

(d) Final use with substantives. This usage in itself is Classical but becomes extended in the Later writers. Cf. K.-Steg. II 1, 522; and especially T. L. L. 539-541. The one example in the *De Helia* is worth noting: Sect. 65: siccantur *ad potum* subito *lacus.*

(e) Final use with adjectives.

Sect. 79: *habilis ad coronam. habilis ad* is cited for Varro and Cicero (once) in Classical Latin. Cf. Sect. 79, n. 17.

in.

Sect. 20: *in adamantis rigorem . . . duratus. durare in* with the Acc., is Poetic, Silver, and Late. Cf. Sect. 20, n. 3.

Sect. 62: *atque illic in vesperam bibunt.* The use of *in* for *ad* in this expression is cited first for Curtius. Cf. Georges s. v. *vespera.*

[20] Cf. McGuire, pp. 34-35; Adams, pp. 33-35.

per.

(a) With the Acc. for the Abl. of means. On this usage, cf. Sect. 6, n. 14. As examples, cf.:

per cibos, Sect. 6;
per cibum, Sect. 7;
per ignorantiam, (on this phrase, cf. Sect. 10, n. 2).
per intemperantiam, Sect. 10.
per ebrietatem, Sect. 63.
ignem per quem, Sect. 83.
per aquam, Sect. 84.

(b) *per* = *propter.* Sect. 23: *per escam.* This use of *per* with a substantive does not seem to be cited before Frontinus. Cf. St.-Schm. 521.

iuxta = *secundum.* Sect. 17: *iuxta praeceptum domini.* Livy, Vitruvius, and then chiefly Late Latin. Cf. Sect. 17, n. 2.

circa = "in respect to." Sect. 6: *coeperunt divina circa eum opera feriari.* Late Latin. Cf. Sect. 6, n. 12.

circa = *erga.* Sect. 71: *cum dei circa hominem commemoraret gratiam.* Pliny, Celsus, Fronto, and later writers. Cf. Sect. 71, n. 1.

2. Prepositions governing the Ablative.

There are only a few deviations from the Classical norm in the use of the Abl. in the *De Helia,* the main divergences occurring through the extension of the use of *de.*

de.

(a) The use of *de* to express source or separation after verbs which in Classical Latin are almost invariably followed by *ab* or *ex.*

expellere, cf. Sect. 7, n. 19.
generare, cf. Sect. 71, n. 4.

(b) Other uses of *de.*

Sect. 49: *de omnibus se vindicatum viderit. de* with *se vindicare* is Silver and Late. Cf. Sect. 49, n. 8.

Sect. 7: *manducaverint de interdicta arbore.*

The use of *de* with *manducare* is Eccl. Latin where it

is used undoubtedly under the influence of literal translations of the Greek. Cf. Vulg. Apoc. 2, 20: *manducare de idolothytis;* also Vulg. Deut. 20, 19: *arbores de quibus vesci potest.* Cf. T. L. L. V 51, 3-4; ibid. 48-49: cf. also St.-Schm. p. 527.

ab.

Sect. 52: *a reliquo serpentium veneno curantur, nemo ab ebrietate. curari a* = "be cured of" is Eccl. Cf. T. L. L. IV 1504, 31-37.

ex.

Sect. 17: *ex quibus generati sunt.* Classical usage, *a, ab.*

Sect. 23: *quis e ieiunio defecerit. e* with *deficere* is cited only for Cicero (twice) and Late Latin. Cf. Sect. 23, n. 1.

in.

Sect. 36: *ne videaris contristari in animae salute. in* with *contristari* is Eccl. Cf. Sect. 36, n. 9.

sub.

Sect. 48: *certatur sub iudice, sub lege decernitur.* The use of *sub* in these phrases does not seem to occur in Prose before Silver Latin. Cf. Forcellini-Perin IV, 523, s. v. *sub.* C, II.

Sect. 58: *quid te sub maledicto constituis Cain . . .* The use of *sub* with *constituere,* as here, does not seem to occur before Apuleius. Cf. T. L. L. IV 510, 79-80. It is very probable that Ambrose uses the phrase under Scriptural influence. Cf. Gal. 3, 10: quicumque enim ex operibus legis sunt, sub maledicto sunt.

super = *de.*

Sect. 81: *ita erit maestitia super eo qui . . . :* The usage is chiefly Late, especially Eccl. In the present case Ambrose certainly uses *super* thus under Scriptural influence. Cf. Sect. 81, n. 5.

H. *Nominal Forms of the Verb (Infinitive, Gerund and Gerundive, Participle and Supine).*

1. The Infinitive.

The extension in the use of the infinitive is a common phenomenon of the Silver and Later Latinity. The divergences from the Classical norm noted in the *De Helia* are listed below.

(a) Historical infinitive. As the historical infinitive is relatively rare in Late writers of prose especially,[21] the following occurrence of the construction in the *De Helia* is worth noting: Sect. 50: *anhelare vehementius, gemere, sudare, . . . prodere.*

(b) The infinitive employed as a complement of verbs and phrases. Where instances are treated in the Commentary, reference is made to Section and note.

(1) With verbs signifying "to be able," etc.
novisse = "know how," Sect. 7; Sect. 80. Cited for Rhet. Her. 4, 65 and the poets. Cf. K.-Steg. II, 1, 690.

(2) With other verbs and expressions.
colligere datur. With the passive of *dare,* first in Vergil; then in Silver and Late writers. Cf. Sect. 68, n. 6.
dedit . . . perambulare. With the active of *dare,* first in Vergil. Cf. Sect. 71, n. 3.
ut erubescat surgere. With *erubescere,* first in Vergil; and then from Livy on. Cf. Sect. 50, n. 4.
haberet imminui. Habere with the infin. pass. is Eccl. Latin. Cf. Sect. 6, n. 14.
haberet intrare. Habere with the infin. act. appears in Cicero, but becomes common only in Eccl. Latin. Cf. Sect. 7, n. 5.
merere with infin.: Sect. 68; Sect. 82. This usage is Poetic, Silver, and Late. Cf. K.-Schm. s. v.; also McGuire, p. 238.

[21] Cf. St.-Schm. p. 591.

periclitatur esse. With the infinitive, *periclitari* is Silver Latin. Cf. Sect. 51, n. 3.

temptavit offerre: Sect. 85. With the infinitive, *temptare* occurs in prose only in Hirtius (once), and Nepos before Livy and later writers. Cf. St.-Schm. p. 587.

(c) The accusative and infinitive.

(1) With causative verbs.

conteri fecit ebrietas: Sect. 16.

faceret esse subiectum: Sect. 30.

vinum et mulieres discedere a deo faciunt: Sect. 67.

The use of the Acc. and Inf. with *facere* in the sense of "cause to," "make to," occurs in Early, Classical and Silver Latin, but becomes frequent only in Late Latin through the influence of the Vulgar speech. This use of *facere* is especially frequent in Eccl. writers, furthermore, under the influence of literal translation from the Greek and Hebrew. Cf. St.-Schm. p. 594; T. L. L. VI, 115-116; cf. also McGuire, p. 192.

(2) With the *verba declarandi et sentiendi.*

advertere, Livy, Pliny, and Late. Cf. Sect. 52, n. 5.

(3) With adjectives.

periculosum (est): Sect. 15. The infinitive with this phrase is cited first for Livy and Curtius. Cf. Georges s. v.

facilis . . . consumi. facilis with the pass. infin. is cited first in poetry for Propertius, and in prose for Seneca. Cf. Sect. 19, n. 2.

2. Gerund and Gerundive.

I have noted no deviations from the Classical norm.

3. The participle.

(a) For the use of the participle as an adjective and subst., cf. Syntax 3.

(b) For the use of *dicens* introducing Scriptural quotations, cf. Sect. 1, n. 17.

4. The supine.

One instance occurs: *terribilis visu*—taken from Vergil. Cf. Sect. 50, n. 2.

I. *Particles.*

My purpose here is to point out the more striking divergences from the Classical norm in the use of the particles in the *De Helia.* My summary will supplement and add to that furnished by McGuire in his edition of the *De Nabuthae,* pp. 40-43.

1. Copulative particles.

(a) *et.*

(1) *et* = *etiam.* The use of *et* = "also" occurs in Classical Latin, but is restricted to a relatively small number of cases. The use of *et* = *etiam,* strictly begins only with Livy.[22] Ambrose employs *et* in these two senses with great frequency.

et = "also" or *etiam* after a subordinate conjunction: Sect. 1: *unde et . . . ait;* Sect. 36: *unde et . . . ait;* Sect. 44: *sed utinam et . . . audires;* Sect. 54: *ut et . . . solvantur;* Sect. 69: *cum et . . . sit vetitum.* N. B. It should be noted that *unde* in the examples cited is used as a conclusive particle. Cf. below.

et = "also" or *etiam* after a coordinating conjunction: Sect. 43: *ita et . . . liquescit;* Sect. 53: *habent ergo et iudicia;* Sect. 70: *ut locis ita et vitiis;* Sect. 70: *denique et propheta Iona;* Sect. 74: *nam et . . . ait* (*nam et* is Classical); Sect. 78: *similiter et orbis terrarum . . . solvendus est.*

et = "also" or *etiam* preceded by a relative. Sect. 9: *operimentum quod et animam tegit.*

et = "also" or *etiam* in the interior of a proposition. This is a favorite usage in Ambrose; Sect. 2: *de-*

[22] For a detailed treatment of the development in this use of *et,* cf. St.-Schm. pp. 661-662.

lectaret et Christum; Sect. 15: *aquam vomuit potuit et vini abundantia non deesse;* Sect. 37: *est et aliud caput;* Sect. 52: *adverte autem et perfidiae venenum;* Sect. 54: *habent ergo vinum et barbari;* Sect. 61: *est ergo . . . culpae, est et gratiae;* Sect. 71: *cedit tibi et mare;* Sect. 72: *sed est et bona terra;* Sect. 74: *unde possumus et in bono;* Sect. 85: *patebat et ante hoc.*

(b) *etiam.*

This particle seems to keep its full Classical force in the *De Helia* and, in spite of the great extension in the use of *et,* it is relatively frequent. Thus I have noted 23 instances, only two of which are in the stereotyped combination *non solum sed etiam.*

2. Disjunctive particles.

(a) *vel* = *et.* Sect. 14: *vicit . . . Noe vel etiam Loth . . . ebrietas.*

(b) *vel . . . vel* = *et . . . et.* Sect. 67: *quod vel ebrietas vel libido praevaricationis inlecebrae sunt.* This employment of *vel* = *et* and *vel . . . vel* = *et . . . et* appears first in Late Latin where it becomes frequent particularly in the Vulgar writers. Cf. St.-Schm. p. 676 and the literature there cited.

3. Adversative particles.

(a) Sect. 54: *nec solum sed et:* the use of *et* for *etiam* in this combination is cited only for Silver and Late writers. Cf. Sect. 54, n. 7.

The following example of *sed et* for *sed etiam* after a preceding negative combination should also be noted here. Sect. 11: *non illis itaque solis nocent vina . . . sed et illis amplius quorum oculis . . . membra nudantur.*

(b) *sed et* with no preceding negative in the sense of *sed etiam* or merely *sed.* This usage does not appear, it seems, before Suetonius and Tacitus, and becomes common only in Late Latin. Cf. St.-Schm. p. 661; and Georges s. v. Ambrose seems fond of the combination. I have noted the

following instances in the *De Helia.* Sect. 36: *sed et luxuriosi dicunt;* Sect. 39: *sed et forte laboriosum est;* Sect. 51: *sed et terra inebriat;* Sect. 58: *sed et persecutores . . . movebant.*

4. Explicative or causal particles.

etenim. Ambrose shows a marked fondness for this particle, employing it, e. g., 9 times in the present work. He deviates from Classical usage only in three instances where he uses the particle post-positively. Sect. 37: *ieiunium etenim;* Sect. 72: *Cartaginem etenim;* Sect. 80: *erit etenim.* This postpositive use of *etenim* occurs in Lucretius and Horace but not in prose before Pliny the Elder. Cf. K.-Schm. s. v. vol. 1, p. 524; on *etenim* in general, St.-Schm. p. 681.

5. Conclusive particles.

(a) *denique* = *igitur.* The use of *denique* as a conclusive particle is almost entirely Late Latin. Cf. St.-Schm. p. 684, and especially T. L. L. V 533. Ambrose employs *denique* very frequently in this sense. I have noted 22 reasonably clear instances in the *De Helia.* Cf. e. g. Sect. 1: *certamen nostrum ieiunium est. denique ieiunavit salvator;* Sect. 7: *dominus ieiunare decernit. denique ipse ait;* Sect. 34: *non sola autem fames quaeritur, sed plena disciplina ieiunii. denique aliis dicitur,* etc.

(b) *unde* = *igitur.* This usage is Late Latin. Cf. Sect. 1, n. 8. I have noted 9 examples in the *De Helia.*

(c) *et ideo.* Ambrose employs *et ideo* as a conclusive particle connecting coordinate sentences. This usage is confined to Varro, Celsus, and Late Latin. Cf. Sect. 4, n. 13. I have noted four examples in the *De Helia:* Sect. 4; Sect. 28; Sect. 36; Sect. 72.

(d) *ideoque:* cited for Lucretius, Varro (once), Nepos (once), before Silver and Late Latin. Cf. Sect. 69, n. 4. This is the only instance in the *De Helia.*

J. *The Syntax of Subordination.*

1. The indirect question.

I have noted one instance with the indicative: *advertimus . . . quantis . . . erimus.* Sect. 81. This usage is very rare in Classical Latin and does not become common before Late writers. However, even the future indicative, as here, already occurs in Pliny the Elder. Cf. St.-Schm. p. 694.

2. The use of *quod* to introduce clauses after *verba declarandi et sentiendi.* This usage which appears in isolated instances in Early, Classical, and Silver Prose and Poetry, becomes common in later writers, especially the ecclesiastical.[23] Ambrose is quite conservative in the employment of this usage in the *De Helia.*[24] I have noted only four examples:

Sect. 6: *declaratum est quod per cibos mundus haberet imminui.*

Sect. 7: *sciebat enim quod per escam culpa haberet intrare.*

Sect. 12: *legimus etiam quod patrem Loth inebriaverint filiae.*

Sect. 85: *ignoras quod Cain propterea displicuerit sacrificium.*

3. The final use of *quo* without a comparative. There is only one instance in the present work: *ut emundet et corrigat lapsus suos, quo ad sacramenta Christi redire mereatur,* Sect. 82. This use of *quo* occurs in Plautus, in Sallust (as an archaism), occasionally in Cicero, in Horace and Ovid, and in Silver Latin, especially in Tacitus. It subsequently becomes very common in the Late Latin Poetry and Prose.[25]

[23] Cf. St.-Schm. pp. 720-721 and the literature there cited.

[24] As McGuire has noted (pp. 43 and 109-110) he shows a marked preference for the subjunctive after *quod* in this construction. Cf. also Adams (pp. 83-88) who furnishes statistics for the employment of *quod, quia,* etc., and the Acc. and Inf., in this construction for the *Letters* of Ambrose.

[25] Cf. St.-Schm. p. 787.

4. *ut.*

(a) Use of *ut* = explicative *quod.* I have noted only two instances:

Sect. 80: *dolet quod disperdas orbem terrarum . . . sed . . . gaudet ut venias et omnes liberes.*

Sect. 80: *gaudebit creatura mundi, ut . . . liberetur.*

For a full discussion of this usage, cf. Sect. 80, n. 6.

(b) *indignum est . . . ut:* Sect. 16: *indignum (esse) iudicans ut . . . lex daretur.* The use of a substantive clause introduced by *ut* with *indignum est* seems to be noted only for Augustine. Cf. Sect. 16, n. 13.

5. *quando.*

Temporal use. Sect. 68: *quando immurmurabant . . . a serpentibus moriebantur, quando . . . transibant semitam.* The use of *quando* as a strict temporal particle, as here, though occurring in Classical Latin, is confined chiefly to the later writers. Cf. Sect. 68, n. 7.

6. Conditional sentences.

We need discuss here only the *si fuerit-est* type which Ambrose employs regularly in present general conditions, whether introduced by *si, cum,* a *relative pronoun,* or *adverb.* In Late Latin in subordinate clauses after *si, ubi,* etc., the future perfect lost its original force almost completely and came to be used merely as a simple future or even a simple present. As has been observed by other investigators,[26] the future perfect in the *si* clause is regularly employed to render the Greek aorist subjunctive. I have noted instances of this same usage in several passages taken over into Latin from Basil in the present work. As representative examples of this type of condition in the *De Helia,* cf. the following:

si.

Sect. 49: *si quis . . . viderit, convertit et meretur.*

Sect. 50: *si quando consurrectum fuerit, viri . . . stare non possunt.*

[26] For further details and bibliography on this *si fuerit-est* type of condition, cf. St.-Schm. p. 564.

cum.

Sect. 27: *cum inebriati fuerint, amplius bibunt.*

ubi.

Sect. 47: *ubi res calere coeperit, poscunt maioribus poculis.*

Sect. 48: *ubi consummatae fuerint epulae, putes iam esse surgendum.* (Cf. Bas. 460 A, 128 C: ὅταν δὲ νομισθῶσι . . . τότε τοῦ πίνειν ἄρχονται).

qui.

Sect. 57: *qui biberit commovetur et cadit.*

DE HELIA[1] ET IEIVNIO.

1, 1. Diuinum[2] ad patres resultauit oraculum, ut, cum egrederentur ad bellum, tuba[3] canerent, cuius sonitu dominus reminisceretur populi[4] sui, quo petitum conferret auxilium plus quae misericordiae[5] suae incentiua cognoscens, et in[6] diebus laetitiae suae, in[7] numeniis suis concinerent tubarum sono. unde[8] et Dauid ait: *canite*[9] *in initio mensis tuba, in die frequenti sollemnitatis uestrae.* ueniet igitur nobis dies[10] sollemnitatis et iam adpropinquat. canamus tuba tamquam[11] in proelium progredientes, canamus tuba, ut adnuntiemus[12] sollemnitatis diem. simul[13] nobis et certamen imminet et uictoria repromittitur. uictoria nostra crux Christi est, tropaeum nostrum pascha est domini Iesu. sed ille ante est proeliatus, ut uinceret, non[14] quo ipse egeret certamine, sed ut[15] nobis formam bellandi ante praescriberet et postea daret gratiam triumphandi, certamen nostrum ieiunium est. denique[16] ieiunauit saluator, et sic ad eum temptator accessit. et primum gulae[17] direxit spiculum dicens: *si*[18] *filius dei es, dic lapidi huic, ut panis fiat.* ille cibum uelut escam laquei[19] praetendit,[20] ut sic inlaquearet[21] adpetentiam corporalem, dominus ieiunium praetulit, ut laqueos temptatoris, ut uincula dissolueret. denique sic habes scriptum: *non*[22] *in solo pane uiuit homo, sed in omni uerbo dei.* illo laqueo Adam fuerat strangulatus, hac absolutione[23] diabolicae quaestionis omnis homo est liberatus.

2, 2. Magna uirtus ieiunii, denique tam speciosa[1] militia est, ut[2] ieiunare delectaret et Christum, tam ualida, ut ad caelum homines eleuaret. et ut humanis magis[3] quam diuinis utamur exemplis, de[4] Heliae ieiuno ore uox missa caelum clausit sacrilego populo[5] Iudaeorum. etenim[6] cum a rege Achab altare[7] esset idolo[8] constitutum, ad[9] uerbum prophetae tribus[10] annis et sex mensibus ros[11] pluuiae non cecidit[12]

ON ELIAS AND FASTING.

1, 1. A divine ordinance was delivered to the patriarchs that whenever they set out to war they should sound their trumpets, at the sound of which the Lord would remember His people, and the more would bring the aid which was sought, recognizing these incentives to His mercy; and that on the days of their joy, on the days of the new moon, they should send forth in concert the sound of their trumpets. Wherefore David also says: *Sound forth the trumpet in the first of the month on the crowded day of your solemnity.* Therefore the day of solemnity will come to us and is already approaching. Let us sound the trumpet as if going forth to battle, let us sound the trumpet that we may proclaim the day of solemnity. Likewise a struggle also hangs over us and victory is promised anew. Our victory is the Cross of Christ, our trophy the Paschal Lamb of the Lord Jesus. But He fought first that He might conquer, not because He Himself needed a struggle, but that He might first prescribe the manner of warring and afterwards grant the grace of triumphing. Our struggle is fasting. Therefore the Savior fasted, and thus the tempter approached Him. And first he aimed a dart at the throat saying: *If thou be the Son of God, say to this stone that it be made bread.* He held out food as the bait of his snare, as it were, that he might thus ensnare the bodily appetite; the Lord preferred fasting that He might loose the snares of the tempter, that He might loosen his bonds. Accordingly you thus have written: *Man liveth not by bread alone, but by every word of God.* By that snare had Adam been tormented; by this solution of the devil's question every man has been made free.

2, 2. Great is the virtue of fasting; in short so splendid is the warfare that it delighted even Christ to fast; and so mighty that it raised men to heaven. And, that we may use human rather than divine examples, a word sent from the fasting mouth of Elias closed heaven to the sacrilegious people of the Jews. For when an altar had been set up to an idol by king Achab, at the word of the prophet for three years and six months dewy rain did not fall upon the earth. A worthy punishment fittingly to

super terram. digna poena, quae intemperantiam congrue[13] coherceret, ut caelum inpiis clauderetur, qui terrena[14] polluerant. dignum etiam, ut ad condemnationem[15] regis sacrilegi propheta ad[16] uiduam in Sarepta Sidoniae mitteretur, quae quoniam deuotionem[17] cibo praetulit, meruit ut ariditatis[18] publicae sola non sentiret aerumnam[19] itaque *non*[20] *defecit hydria polenta,* cum torrentis[21] fluenta[22] deficerent.

3 quid eius reliqua contexam? ieiunus[1] filium uiduae ab inferis resuscitauit, ieiunus[2] pluuias ore deposuit, ieiunus ignis deduxit e caelo, ieiunus[3] curru raptus ad caelum et quadraginta[4] dierum ieiunio diuinam[5] adquisiuit praesentiam. tunc denique plus meruit, quando amplius ieiunauit. ieiuno[6] ore statuit fluenta Iordanis et redundantis[7] fluminis alueum[8] repente siccatum puluerulento[9] transmisit uestigio. merito illum dignum caelo diuina[10] iudicauit sententia, ut cum[11] ipso raperetur corpore, quoniam caelestem[12] uitam uiuebat in corpore et supernae[13] usum conuersationis exhibebat in terris.

3, 4. Quid est enim ieiunium nisi substantia[1] et imago caelestis? ieiunium refectio[2] animae, cibus[3] mentis est, ieiunium uita est angelorum, ieiunium culpae mors, excidium[4] delictorum, remedium[5] salutis, radix[6] gratiae, fundamentum[7] est castitatis. hoc ad deum gradu citius peruenitur, hoc gradu Helias ascendit ante quam curru, hanc[8] hereditatem sobrietatis abstemiae[9] ad caelum abiens discipulo dereliquit,[10] in[11] hac virtute et spiritu Heliae uenit Iohannes. denique[12] in deserto et ille uacabat ieiuniis; *esca autem eius erat locustae et mel siluestre.* et[13] ideo qui uitae humanae possibilitatem[14] continentia supergressus[15] fuerat, non homo, sed angelus aestimatus est. de[16] ipso legimus: *etiam*[17] *plus quam propheta. hic est, de quo scriptum*[18] *est: ecce mitto angelum meum ante faciem tuam, qui praeparabit uiam tuam ante te.* quis humana uirtute equos igneos, currus igneos potuisset ascendere,[19] regere aerios currus nisi qui naturam humani corporis

5 incorruptibilis[20] ieiunii uirtute mutasset? sed de Heliae gestis[1] plurima iam frequenti[2] diuersorum librorum sermone digessimus[3] et cauendum arbitror, ne in eadem recurramus,[4]

check insolence, that heaven should be closed to the impious who had polluted the things of earth! Meet was it also that a prophet, for the condemnation of a sacrilegious king, was sent to a widow in Sarephta of Sidonia, who, since she preferred piety to food, merited that she alone should not feel the distress of the general drought. And so the *urn of barley meal did not fail* when the waters of the torrent failed. 3. Why should I present the rest of this history? While fasting he raised the widow's son from the dead, while fasting he brought down rain at his word, while fasting he drew down fire from heaven, while fasting he was snatched in a chariot to heaven and by a fast of forty days he gained the presence of God. Then finally, he deserved more when he fasted more. With fasting mouth he caused the waters of the Jordan to stand, and with dusty footsteps he passed over the channel of the overflowing stream suddenly become dry. Justly the Divine Will judged him worthy of heaven, so that with his very body he was snatched up, since he lived the heavenly life in the body and exemplified on earth the manner of living above.

3, 4. For what is fasting unless the substance and image of heaven? Fasting is the restoration of the soul, the food of the mind; fasting is the life of the angels; fasting is the death of guilt, the destruction of sins, the means of salvation, the root of grace, the foundation of chastity. By this step we come more quickly to God, by this step Elias ascended, before, on departing to heaven in a chariot, he left this inheritance of moderate sobriety to his disciple; and in this virtue and spirit of Elias came John. Hence in the desert he also devoted himself to fasting; *and his meat was locusts and wild honey.* And therefore he who had surpassed the strength of human life in continence was thought not a man but an angel. Of him we read: *Even more than a prophet. For this is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee.* Who by human power could have mounted fiery horses, fiery chariots; who could have guided aerial chariots save him who had changed the nature of the human body by virtue of incorruptible fasting? 5. But of the deeds of Elias we have already discoursed much and often in diverse books, and I think we should guard against

cum praesertim in opere suo ipse laudetur. imitemur ergo illum et eam escam quaeramus, cuius uirtute diebus ac noctibus progredi ad[5] supernorum possimus cognitionem. non enim omnis esca materialis[6] nec omnis cibus corporalis: est cibus[7] mentis, ut diximus, quo epulantur[8] animae, de quo ait dominus: *meus*[9] *cibus est, ut faciam uoluntatem patris mei, qui in caelis est.* hic cibus[10] angelorum, ut diuino[11] famulentur imperio. nulla illis cura mensarum, nullus conuiuiorum usus, nullae repositae[12] epulae, nullus uini potus aut sicerae,[13] nulla distentio[14] corporis, nulla uentris offensio.

4, 6. Itaque ne terrenum quis aut nouellum putet esse ieiunium, primus usus mundi a ieiunio coepit, quando[1] lux clara resplenduit. secundus[2] dies ieiunio, quando caeli factum est firmamentum. tertio[3] die terra pabulum germinauit, natura obsequium praebuit: ieiunium tamen caelestis[4] disciplina seruabat. quarto[5] die luminaria facta sunt solis et lunae: et adhuc ieiunium. quinto produxerunt *aquae*[6] *repentia animarum uiuarum et uolatilia super terram secundum firmamentum caeli, et*[7] *uidit deus quia bona sunt. et*[8] *benedixit ea deus dicens: crescite et multiplicamini et replete aquas, quae sunt in mari, et uolatilia multiplicentur super terram:* et adhuc ieiunium. denique *'benedixit ea'* scriptum est et dixit: *crescite,* non dixit: edite et manducate.[9] sexto[10] die bestiae sunt creatae et cum bestiis orta edendi potestas est et usus escarum. ubi cibus coepit, ibi finis factus est mundi, ibi coepit sua incrementa nescire, ibi coeperunt diuina[11] circa[12] eum opera feriari.[13] quo indicio declaratum est quod[14] per cibos mundus haberet imminui, per quos desiit augeri. nemo[15] delictum sciebat, nemo poenam timebat, nemo
7 nouerat mortem. *plantauit*[1] *dominus paradisum* ad gratiam beatorum, *posuit*[2] *ibi hominem operari et custodire eum* et, uti sciamus non esse nouellum ieiunium, primum illic[3] legem[4] constituit de ieiunio; sciebat[5] enim quod per escam culpa haberet intrare. prima poena de ieiunii praeuaricatione[6]

recurring to the same; particularly since he himself is praised in his own work. Accordingly let us imitate him and let us seek that food, by virtue of which we can advance by day and by night to the knowledge of heavenly things. For not all food is material nor all meat corporeal: there is the meat of the mind, as we have said, on which souls feast; concerning which the Lord says: *My meat is to do the will of my Father who is in heaven.* This is the meat of angels, namely to serve the Divine Will. For them there is no care of courses, no familiarity with banquets, no renewal feasts, no drinking of wine or intoxicants, no distention of the body, no vexation of the stomach.

4, 6. And so, lest anyone may think that fasting is earthly or new, the first experience of the world began with fasting, when the clear light shone brightly; and the second day began with fasting, when the firmament of heaven was made. On the third day the earth produced food, nature offered its homage: yet the Wisdom of Heaven observed fasting. On the fourth day the lights of the sun and moon were made: and still there was fasting. On the fifth day *the waters brought forth the creeping things of living creatures and the fowls over the earth under the firmament of heaven, and God saw that they are good. And God blessed them saying: Increase and multiply, and fill the waters which are in the sea, and let the fowls multiply upon the earth: and still there was fasting.* And then *He blessed them,* it is written, *and said: Increase;* He did not say "partake of food and eat." On the sixth day beasts were created and with the beasts there arose the capability of eating and the use of foods. When food began to exist, then the completion of the world was made, then the world began not to know its own increase, then the Divine Labors upon it began to cease. And by this sign it was made manifest that through food the world would necessarily be destroyed, since through this it had ceased to be increased. No one knew crime, no one feared punishment, no one knew death. 7. *The Lord planted paradise* for the pleasure of the blessed; *there he placed man to work it and keep it;* and, that we may know that fasting is not new, there He instituted first the law of fasting; for He knew that through food crime must needs enter. The first punishment

dicente mandato[7] dei: *de*[8] *ligno quod est scientiae boni et mali non edetis; qua die autem manducaueritis ex eo morte moriemini.* eo usque autem nemo[9] praeuaricari nouerat, ut adhuc orta non esset quae prima est praeuaricata indictum[10] abstinentiae. lex a domino deo, praeuaricatio[11] legis a diabolo: culpa per cibum, latebra[12] post cibum: cognitio[13] infirmitatis in cibo, uirtus firmitatis in ieiunio. denique quamdiu interdictis abstinuerunt,[14] nesciebant esse se nudos: poteaquam manducauerunt de interdicta arbore, nudatos[15] se esse cognouerunt. merito ergo mulier, ubi culpae[16] agnouit auctorem, interrogata: *serpens*[17] *persuasit mihi, et manducaui.* serpens gulam suadet, dominus ieiunare decernit. denique ipse ait: *ieiunate*[18] *et orate, ne intretis in temptationem.* itaque gula[19] de paradiso regnantem expulit, abstinentia ad paradisum reuocauit errantem.

8 Et dixit deus: *ecce*[1] *Adam factus est tamquam unus ex nobis.* inridens utique deus, non adprobans dicit, hoc[2] est: putabas te similem fore nostri? quia uoluisti esse quod non eras, destitisti esse quod eras. itaque, dum supra te esse adfectas, infra te esse coepisti. denique[3] uestiuit eum tunica pellicia prius et sic ait: *ecce Adam,* quasi dicat: ecce amictus tuus, ecce dignum indumentum[4] tuum, hic te uestitus decet. qui diuina[5] affectant tali digni habentur ornatu. ecce quo te tua culpa deduxit, ecce nunc in hac tunica pellicia tamquam unus ex nobis aperuisti[6] oculos. circumspice dili-

9 genter: nudum te aspicis, quem uestitum putabas. gula ergo nudos facit, ieiunia operiunt et exutos. unde dominus ait: *operui*[1] *in ieiunio animam meam.* bonum operimentum[2] quod et animam tegit, ne a temptatore[3] deprehendatur, ne a temptatore nudetur. bonum uelamen[4] quod tegit culpam. tegit abstinentia, tegit gratia, *beati*[5] enim *quorum remissae*

is for the transgression of the law of fasting, the command of God saying: *Of the tree which is of the knowledge of good and evil ye shall not eat; but on what day ye shall eat of it, ye shall die the death.* Moreover to such a degree did no one know how to transgress that the day had not yet arisen which first transgressed the command of abstinence. The law was from the Lord God, the transgression of the law, from the devil; sin was through food, hiding after food: the knowledge of weakness was in food; the virtue of strength, in fasting. Hence as long as they fasted from forbidden things, they did not know that they were naked: after they ate of the forbidden tree, they realized that they had been made naked. Rightly then, on being questioned, did the woman reply when she recognized the author of the sin: *The serpent persuaded me and I did eat.* The serpent urges the cause of the appetite, the Lord decrees fasting. Therefore He Himself says: *Watch and pray that ye enter not into temptation.* And so appetite drove man, while reigning supreme, from paradise; abstinence recalled him to paradise from his wandering.

8. *And God said: Behold Adam has become as one of us.* Mockingly of course, not approvingly, does God speak, that is: "did you think that you should be like us? Because you have wished to be what you were not, you have ceased to be what you were. Accordingly, while you were aspiring to be above yourself, you have begun to be beneath yourself." Therefore He first clothed him in a tunic of skin and spoke thus: "*Behold Adam,*" as if He should say: "Behold thy cloak, behold thy worthy raiment, this clothing becomes thee. They who aspire to divine things are held worthy of such adornment. Behold whither thy sin hath brought thee; behold now in this tunic of skin, thou, as if one of us, hast opened thine eyes. Look about carefully: thou seest thyself naked, whom thou thought'st clothed." 9. Accordingly appetite makes us naked, fastings cover us even when we are without clothing. Wherefore the Lord says *And I covered my soul in fasting.* Good is the covering which covers the soul also lest it be seized by the tempter, lest it be made naked by the tempter. Good is the cloak which covers sin. Abstinence covers it, grace covers it; *for blessed are they whose iniquities are forgiven, and whose sins are*

sunt iniquitates et quorum tecta sunt peccata. tegit gratia, dum remittit[6] et omnem abolet[7] errorem: tegi tabstinentia, dum obumbrat[8] uitium et maesto[9] abscondit affectu[10] atque extenuat paenitendo. etenim ieiunium et elimosyna[11] a peccato liberant. opertus erat Adam uirtutum uelamine priusquam praeuaricaretur, sed tamquam exutus praeuaricatione uidit[12] esse se nudum, quia indumentum quod habebat amiserat. in[13] diebus enim ieiuniorum uestrorum *orietur*[14] inquit *tibi matutinum lumen tuum et sanitas tua matura orietur et praecedet ante te iustitia et circumdabit te maiestas domini.* bonum uestimentum lux. scriptum est enim: *circumdatus*[15] *luce sicut uestimento.* bonum[16] uestimentum, quando circumdate dominus et operit ieiunantes.

5, 10 Nudatus[1] erat Noe, quando inebriatus est: texit eum pietas filiorum. at nudatus erat per[2] ignorantiam, non per intemperantiam; adhuc enim uinum nesciebatur. in[3] principio generis humani ignorabatur ebrietas,[4] primus *uineam*[5] ipse *plantauit:* dedit[6] naturam, ignorauit potentiam. itaque uinum nec[7] suo pepercit[8] auctori. quid[9] mirum si, cum dominus ipse creaturas[10] suas laudauerit, et iste[11] miratus est? itaque cum delectaret eum reperti muneris gratia, temptauit uehementior creatura insuetos[12] senis artus, turbauit noua potio. *dormitauerum*[13] inquit *qui ascenderunt equos.* ascendit[14] corporis uoluptates: et iustus[15] obdormiuit.[16] sed illius ebrietas nobis suadet sobrietatem semel enim inebriatus est Noe; ubi uero malum ebrietatis agnouit, inuentum[17] suum ad remedium temperauit, non effudit ad uitium. unde apostolus ait: *uino*[18] *modico utere propter fre-*
11 *quentes tuas infirmitates.* manebat antequam uinum inueniretur omnibus inconcussa[1] libertas; nemo sciebat a consorte[2] naturae suae obsequia[3] seruitutis exigere. non esset hodie seruitus, si ebrietas non fuisset. oprepserat[4] quidem fraternae praelationis inuidia, manebat tamen adhuc paternae pietatis reuerentia. laesa pietas est, dum ridetur ebrietas. non[5] illis itaque solis nocent uina quos temptant, sed[6] et illis amplius quorum oculis temulenta[7] ebriorum membra

covered. Grace covers when it remits and effaces all error: abstinence covers when it overshadows vice and conceals it by a feeling of sorrow and lessens it by repentance. For fasting and alms deliver from sin. Adam had been covered by a clock of virtues before he transgressed. But uncovered, as it were, by his transgression, he saw that he was naked, because the garment which he had he had lost. For in the days of your fastings, *Shall thy morning light arise, He says, and thy health shall speedily arise, and thy justice shall go before thee, and the majesty of the Lord shall surround thee.* A good garment is light. For it is written: *Surrounded with light as with a garment.* A good garment it is when the Lord clothes and covers those fasting.

5, 10. Noe had been uncovered when he was drunk: the filial devotion of his sons covered him. But he had been uncovered through ignorance, not through intemperance; for up to this time wine was not known. In the beginning of the human race drunkenness was unknown. He himself first *planted a vineyard;* he gave it its nature, he was ignorant of its power. And so wine did not spare even its author. What wonder if, since the Lord Himself has praised His creatures, he also marvelled at them? Hence the pleasantness of the newly found gift delighted him, too strong a creature assailed the unaccustomed limbs of the old man, the new drink confused him. *They have all slumbered* he says, *who mounted on horseback.* He mounted the pleasures of the body: and, though a just man, fell asleep. But his drunkenness persuades us to sobriety. For Noe became drunk only once; when he recognised the evil of drunkenness, he tempered his discovery to a remedy, he did not let it go to a vice. Wherefore the Apostle says: *Use a little wine for thy frequent infirmities.* 11. Unimpaired liberty was the possession of everyone before wine was discovered; no one knew how to exact the obedience of servitude from his consort in nature. There would be no servitude to-day if there had been no drunkenness. Envy of brotherly preference indeed had already crept in, yet up to this time reverent devotion to parents was maintained. Injured was this devotion when drunkenness was laughed at. And so not alone to those whom they assail do wines do harm, but even more to those before whose eyes

nudantur. hinc risus inreuerens[8] nascitur, hinc libido flammatur,[9] ut multo maiore temulentia[10] eos uina perturbent quorum oculos ac mentem inebriauerint quam quorum membra prostrauerint.

12 Legimus[1] etiam quod patrem Loth inebriauerint filiae in eo monte, ad quem timentes incendia Sodomitana confugerant et habitabant in spelunca. conuenit ebrietati atque concurrit aetas, sexus,[2] solitudo, locus[3] ferarum magis latibulis quam humanis aptior domiciliis. fuit itaque ebrietas
13 origo incesti, pessimae generatricis[4] partus deterior. at non Abraham[1] uinum in suo conuiuio ministrabat: immolabat uitulum et butyrum et lac etiam angelis hospitibus exhibebat[2]—caeli dominum, mundi[3] agnoscebat[4] auctorem—; uinum enim exhibere non poterat. sed recte illic deerat
14 materia[5] peccati, ubi erat remissio[6] peccatorum. denique[1] adnuntiauit eum Iohannes[2] neque manducans panem neque bibens uinum; qui enim Christum adnuntiat ab omni uitiorum incentiuo[3] praestare se debet alienum. uicit igitur sanctum Noe uel[4] etiam Loth Abrahae nepotem[5] ebrietas, quorum alter, cum ieiunaret, diluuio[6] superstes fuit, alter
15 incendio. Moysen[1] quoque cognouimus sitienti populo aquarum[2] amaritudines temperasse, non uina. cui petra[3] aquam uomuit potuit et uini abundantia[4] non deesse. denique deus dixit: *percuties*[5] *petram, et exiet aqua et bibet populus,* non dixit: exiet uinum in populo; periculosum[6] enim erat uinum ministrare, quod fortiores ferre uix possent.

6, 16. Denique Moyses de ieiunio legem[1] dedit, de uino non dedit. ipsum[2] quoque ieiunantem non uoces magnae, non fulgora et nubes nimbosa,[3] non fumigans[4] Sina perterruit. neque[5] uero introisset in nubem et uocem dei loquentis de medio ignis sine[6] periculo salutis audisset nisi munitus[7] armis ieiunii. quadraginta[8] enim diebus ieiunauit in monte, cum legem acciperet a[9] domino deo nostro. et[10] in superioribus

the drunken limbs of the intoxicated are uncovered. From this arises irreverent laughter, from this is lust inflamed, so that with a much greater intoxication do wines trouble those whose eyes and mind they make drunk than those whose bodies they prostrate.

12. We read also that Lot's daughters made their father drunk on that mountain to which they had fled in fear of the fires of Sodom and in which they were dwelling in a cave. Age, sex, solitude, and a place more fitted for the dens of wild beasts than for the dwellings of men, suited and conspired to drunkenness. And so drunkenness was the origin of incest, an offspring worse than its wretched mother. 13. But Abraham did not serve wine at his feast: he sacrificed a calf and he offered butter and milk even to his angel guests—he recognised the Lord of heaven, the author of the world—, for he could not serve wine. And rightly there the occasion of sin was wanting where there was the remission of sins. 14. Hence, John neither eating bread nor drinking wine announced Him; for he who announces Christ must show himself free from every incentive to vices. Therefore drunkenness overcame the holy Noe and also Lot the nephew of Abraham; of whom one, because he fasted was a survivor of the deluge, the other, of the fire. 15. Likewise we know that Moses tempered for his thirsting people the bitterness of waters, not wines. To him for whom the rock poured forth water even an abundance of wine could not be lacking. Therefore, God said: *Thou shalt strike the rock, and water shall come out and the people shall drink.* He did not say: "Wine will come out of it among the people;" for it was dangerous to serve wine, which even the stronger men could scarcely take.

6, 16. Consequently Moses issued a law on fasting, about wine he did not legislate. Moreover the mighty voice, the flashes of lightning and the dark cloud, and smoking Sina, all these did not terrify him while fasting. Nor indeed would he have entered into the cloud and have heard the voice of God speaking from the midst of the fire without danger to his safety, unless he had been fortified by the arms of fasting. For he fasted on the mountain forty days when he received the law from the Lord our God. And on the heights of the mountain indeed, the law was being given to

quidem montis lex dabatur Moysi ieiunanti, in inferioribus populo manducanti praeuaricatio sacrilega luxu[11] accendebatur epulantium. quo spectaculo[12] motus fregit tabulas Moyses indignum[13] iudicans ut ebrio populo lex daretur. itaque tabulas[14] legis, quas accepit abstinentia, conteri[15] fecit
17 ebrietas. quid uero alia dicam? nonne sterilitatem[1] matris Sampso uini abstinentia fecundauit et parientem fecit ex sterili quoniam iuxta[2] praeceptum domini uinum non bibit? nonne Annam[3] non manducantem exaudiuit dominus et infecunditatem[4] eius soluere ieiunia? ex[5] quibus duo (qui) generati sunt, unus fortissimus, alius obseruantissimus, dignos se praebuerunt, qui ieiunii gremio[6] diu foti et quodam abstinentiae fusi utero viderentur. idem itaque Sampso,[7] qui matris sobrietate generatus est, allophylorum[8] insultantium
18 sibi ebrietate est uindicatus. Helisaeus[1] uates, qui de magistro didicerat parsimoniam, cum filios aleret prophetarum, uitis agrestis grumulis[2] mensas[3] onerabat et ineptis[4] siluestribus hospitalis humanitatis implebat officium. quorum offensi amaritudine cum manducare non possent, leuis farinae aspersione[5] omnem illam amaritudinem[6] temperauit propheticae[7] munere abstinentiae ueneni[8] uires euacuans.[9]

7, 19, Est[1] quaedam creaturae natura, quam amiantum uocant, nullo facilis[2] igne consumi, quae inposita focis ignescit, ilico sublata de flamma tamquam aquarum infusione[3] munda resplendet. talia[4] erant Hebraeorum puerorum corpora, quae de ieiunio in amianti transformata[5] naturam uaporem ignis non ad dispendium[6] sui, sed ad gratiam mutuabantur.[7] denique cum furerent fornacis incendia, ut ultra quadraginta cubitos flamma[8] per circuitum funderetur consumens plurimos quos repperiret Chaldaeorum, qui naphtha,[9] pice et stuppa atque sarmento alimenta[10] ignibus ministrabant, ubi cum ieiunio ingressi sunt, discusso ardore flammarum in medio fornacis coepere statim roris[11] spiritu refrigerantis

the fasting Moses, while, at its foot, a sacrilegious transgression was being enkindled in the people as they ate with the extravagance of banqueters. Moved by this sight, Moses broke the tables, judging it unworthy that a law be given to a drunken people. And so the tables of the law which abstinence received, drunkenness caused to be shattered. 17. But why should I speak further? Did not abstinence from wine make fertile the barrenness of Samson's mother and cause her to be fruitful instead of barren, since according to the precept of the Lord she did not drink wine? Did not the Lord give heed to Anna when she did not eat, and did not fastings remove her unfruitfulness? And the two sons who were born of them, the one very strong, the other very religious, showed themselves worthy of appearing to have long been nourished in the bosom of fasting, and brought forth, as it were, from the womb of abstinence. And so that same Sampson, who was born through the sobriety of his mother, was avenged through the drunkenness of the gentiles who taunted him. 18. The prophet, Elisaeus, who had learned frugality from his master, when he fed the sons of the prophets, loaded his tables with the hulls of wild vines and with the unseemly fruits of the forest fulfilled the duty of kind hospitality. When vexed by the bitterness of these things they could not eat, by the sprinkling of light meal he tempered all that bitterness, destroying the power of the poison by virtue of his prophetical abstinence.

7, 19. There is a kind of natural substance that men call earth-flax, which is not easily consumed by fire. This substance when placed on the hearth, ignites; but immediately, when removed from the flame, it shines as if clear water had been poured upon it. Like this were the bodies of the Hebrew youths, which having been transformed by fasting into the nature of earth-flax, received the heat of fire, not to their loss but to their gain. Therefore, although the fires of the furnace so raged that the flames spread upward in a circuit for more than forty cubits, consuming many of the Chaldeans whom they reached—who were supplying fuel to the flames with brimstone, pitch, tow, and dry sticks—; when they entered there fasting, the fury of the flames in the middle of the furnace was dissipated; and they immediately began to grow moist

umescere, ita ut eorum nullus capillus[12] capitis exureretur,
20 quia illam quoque ieiunia comam pauerant. *Daniel,*[1] *uir desideriorum,* trium ebdomadum ieiunio leones quoque docuit ieiunare. missus[2] in lacum in[3] adamantis rigorem abstinentiae soliditate membra duratus non patuit[4] uulneri. sic eum constrinxerant ieiunia, ut in eius corpore ferarum morsibus locus esse non posset. clausa[5] tenebant leones ora, quae abstinentiae[6] propheticae sanctitas comprimebat, ut ea ferae aperire non possent meriti[7] quibusdam uinculis alligata.
21 ieiunium[1] itaque uirtutem ignis extincxit, ieiunium ora obstruxit leonum, ieiunium maris fluenta solidauit,[2] ieiunium petram soluit[3] in fontes aquarum, uirtute ieiunii contra suam mutata naturam et fluctus obriguit et petra inundauit.

8, 22 Et quid[1] uetustis utar exemplis, cum abundet[2] ieiunium etiam praesentium muneribus gratiarum? quis[3] deteriorauit domum suam ieiunio, quis inminuit facultates? cui non suspecta luxuries, cui non uenerabilis[4] abstinentia? cuius torum[5] appetiuit parsimonia, cuius pudorem non laesit ebrietas? ieiunium continentiae magisterium[6] est, pudicitiae[7] disciplina, humilitas[8] mentis, castigatio[9] carnis, forma[10] sobrietatis, norma uirtutis, purificatio[11] animae, miserationis expensa,[12] lenitatis[13] institutio, caritatis inlecebra, senilis[14] gratia, custodia iuuentatis,[15] ieiunium est infirmitatis[16] adleuamentum, alimentum[17] salutis. nemo[18] cruditatem ieiunando incidit, nullus per continentiam ictum[19] sanguinis sensit, immo nullus non repressit et reppulit. bonum itineris[20] uiaticum, bonum totius uitae, bonum in
23 mari: sedat naufragia, cibum seruat. graue dicunt esse ieiunium: respondeant quis e[1] ieiunio defecerit, multi in prandio, plerique dum uomunt epulum fudere[2] animam. quod[3] postremo animal ieiunium sibi causam fuisse mortis ingemuit? per[4] escam laqueus non cauetur, in[5] esca hamus latet: cibus deducit in foueam, cibus inducit in retia, cibus[6] uisco etiam aues inligat, cibus uolantes deponit[7] ad mortem.

from the breath of a cooling dew, so that not a hair of their head was burned because those locks of theirs had also been nourished by fastings. 20. *Daniel, a man of desires,* by a fast of three weeks indeed taught lions to fast. Being sent into the lions' den with his limbs hardened to the rigor of adamant through the firmness of abstinence, he was not susceptible to wounds. So had fastings compressed him that there was no place in his body for the teeth of wild beasts. The lions held their mouths closed; mouths which the sanctity of the prophet's abstinence restrained, so that, bound as it were, by the bonds of merit, the beasts could not open them. 21. Fasting therefore extinguished the power of fire, fasting closed the mouths of lions, fasting made solid the streams of the sea, fasting dissolved rock into fountains of water; changed against their own nature by the power of fasting, both the wave became hardened and the rock overflowed.

8, 22. But why should I use ancient examples when fasting abounds also in the rewards of present favors? Who has made his own home worse by fasting, who has thereby impaired his wealth? To whom is luxury not suspect, to whom is abstinence not venerable? Whose bed has frugality lusted after, whose modesty has drunkenness not offended? Fasting is the instruction of continence, the discipline of chastity, the humility of the mind, the chastisement of flesh, the mark of sobriety, the norm of virtue, the purification of the soul, the expenditure of compassion, the foundation of gentleness, the allurement of charity, the grace of age, the protection of youth, fasting is the alleviation of infirmity, the nourishment of health. No one through fasting has fallen into overloading of the stomach, no one through continence has suffered apoplexy; on the contrary no one has not thereby checked and repelled such things. It is a good viaticum for a journey, a good viaticum for one's whole life, a good viaticum on the sea: it stays shipwrecks, it husbands food. 23. They say that fasting is severe: let them tell who has died from fasting. Many while dining, many while they were vomiting up their feast, have poured forth their souls. Finally what animal has bemoaned that fasting was the cause of its death? On account of food the snare is not avoided, in food the hook lies hidden; food leads down into the

quae non propter uentrem pericula? muta animalia crimen nesciunt et in hoc solo tamquam pro crimine puniuntur. ieiunium sobrietas[8] mentis est. hoc uigent sensus, in hoc iudicia tractantur, in conuiuio pocula. ieiunium custodit disciplinam, luxuriam sequitur inopia. *mater*[9] *est luxuria famis* secundum[10] propheticum dictum. ieiunium quietem diligit, luxuria inquietudinem:[11] ieiunium otia serit, luxus negotia. Tob. 4, 13.

24 Ferietur[1] aliquando coquorum mastigiarum machaera, requiescat obsonator,[2] qui antequam luceat fores[3] pulsat alienas et tamquam bellum aliquod inmineat excitat dormientes. turbatum uides, anhelantem[4] aduertis.[5] interrogas quae causa perturbationis. pascit,[6] inquit, dominus meus, ubi uinum melius ueneat quaerit, ubi durior uulua curetur, ubi iecur mollius, ubi fasianus pinguior, ubi[7] piscis recentior. cursitat[8] per diuersa et cum imnuenerit, summo[9] cursu properat, inquietat[10] dominum somnolentum,[11] auctionatur[12] pretia. si pretium mouerit piscis, nusquam meliores adserit[13] inueniri, immo deesse. heri,[14] inquit, tempestas, hodie procella; uix istum potui latentem deprehendere. multi concursant in macello. si tu reddideris, alter plus dabit, et quid exhibebis in prandio? istius uini ille natalis[15] est, haec ex illo lacu lecta ostrea.[16] talis[17] fit de singulis licitatio; hasta[18] quaedam agitatur inter obsonatorem et pastorem. turbatus addicit[19] patrimonium, rogat adhuc per quos suorum bono-

25 rum iura minuantur. curritur ad coquinam,[1] fit ingens strepitus, fit tumultus. tota exagitatur familia, maledicunt omnes, quod nulla[2] his requies detur. tandem aliquando da requiem coquo, statue pincernae[3] dexteram: summum gelu riget.[4] ille in frigida[5] exercet manus. illi marmora lauantur; mundant[6] pauimenta uino madida et spinis[7] cooperta piscium. quanti dum ambulant uulnerantur! in ipso conuiuio clamor epulantium, gemitus uapulantium.[8] si quid

pitfall, food draws into the snare, food entangles even birds with birdlime, food brings down flying creatures to their death. What dangers are there not on account of the stomach? Dumb animals are ignorant of crime and in this alone are punished, as it were, for crime. Fasting is sobriety of the mind. Through this the mind waxes strong; in this opinions are discussed; at the banquet, cups. Fasting maintains discipline, want follows luxury. *Luxury is the mother of famine* according to the saying of the prophet. Fasting loves rest, luxury restlessness: fasting sows repose; luxury, anxiety.

24. Let the knife of the scoundrel cooks for once keep holiday; let the caterer rest, who before it is daylight knocks at the doors of others, and, as if some war were imminent, awakens those sleeping. You see that he is disturbed, you notice him panting. You ask what is the cause of his trouble. He says " My master feasts and he seeks where the best wine is sold, where the firmest sow's matrix is kept, where, the tenderest liver, where, the fattest pheasant, where, the freshest fish." He runs about everywhere and when he has found out, he hastens at top speed, he arouses his sleepy master. He auctions off his prices. If the price of fish disturbs him, he asserts that nowhere can better be found, indeed they are not to be had. " Yesterday " he says, " there was a tempest, to-day, there is a storm; scarcely was I able to seize upon this one as it lay hidden. Many are gathering in the market. If you do not take it, another will give more and what will you serve at dinner? That is the age of this wine, this is the choice oyster from that lake." Such is the bargaining made over each thing; a spear, as it were, is driven between caterer and vender. In his excitement he sells his patrimony, he continues to ask through whom the rights of his property are impaired. 25. There is rushing to the kitchen, a great noise arises, an uproar is made. The entire household is in confusion, all are cursing because no rest is given them. Now at last, give rest to the cook, raise the butler's right hand, his fingers are stiff with cold. Thae man employs his hands in icy water. Those wash marbles; they clean floors soaked with wine and covered with fish bones. How many are wounded while they walk about! At the feast itself there is the shouting of the

forte displicuit amicis, rident: tu indignaris. sileat[9] aliquando domus a multis perturbationibus huc atque illuc discurrentium,[10] a sono immolatorum[11] animalium, uacet fumo et semustolatorum nidore.[12] non coquinam, sed carnificinam[13] putes, proelium geri, non prandium curari: ita[14] sanguine omnia natant.

26 Malae dominae[1] seruitur gulae, quae semper expetit, numquam expletur. quid enim insatiabilius uentre? hodie suscipit, cras exigit. cum[2] impletus fuerit, disputatur de continentia: cum digesserit,[3] uale uirtutibus dicitur, quaerit luxuriam. inter pocula philosophia praedicatur, inter philosophos uina laudantur. *uigiliae*[4] inquit *et cholera et tortura* Eccli 31, 2
27 *uiro insatiabili.* manducat et paulo post eum paenitet. non[1] Luc. 16, 1 illum diutius sua intemperantia delectauit diuitem, qui *induebatur purpura et bysso et epulabatur cottidie splendide, cuius*[2] *ad ianuam Lazarus ille mendicus iacebat plenus ulceribus, cupiens*[3] *saturari ex his quae de mensa cadebant diuitis.* Luc. 16, 2 Luc. 16, 2 paulo post cum esset mortuus, coepit rogare positus[4] in inferno, ut[5] extremum digiti sui pauper ille in aquam intingeret et Luc. 16, 2 refrigeraret linguam eius, quae ardebat incendio. ubi illae copiae, ubi illae ebrietates?[6] sitit qui inebriabatur, abundat[7] qui mendicabat.[8] in ipso conuiuio dum bibunt, sitiunt et cum[9] inebriati fuerint, amplius bibunt. quasi aperto gurgite uinum iam non bibitur, sed infunditur: poculum non libatur,[10] sed exinanitur.

9, 28 *Spinae*[1] inquit *nascuntur in manu ebriosi,* quia ipse se Prov. 26, 9 manibus suis uulnerat, ipse ulcera sibi in pectus deicit. his spinis[2] scindit uestimentum[3] fidei quod accepit et thensaurum suum seruare non poterit; omnis[4] enim ebriosus et fornicator egebit et induet[5] se scissa uestimenta insipientiae. et ideo potentes[6] uinum prohibentur bibere, *ne*[7] *cum biberint, obliuis-* Prov. 31, 5
29 *cantur sapientiam.* denique bibebant uinum in ebrietatem

banqueters, the groans of servants being beaten. If perchance anything has displeased your friends, they laugh; you get indignant. For once let the house be quiet from the great noise and confusion of those running hither and thither, from the sound of slain animals; let it be free from the smoke and smell of half burned meats. You would think it not a kitchen, but a slaughter house; that a battle was being fought, not a dinner being prepared; so does everything swim in blood.

26. One is a slave to an evil mistress, the appetite, that is always seeking and is never satisfied. For what is more insatiable than the stomach? To-day it receives, to-morrow it demands. When it has been filled there is talk about temperance: when it has digested its food, farewell is bidden to virtues, it seeks indulgence. Between cups philosophy is lauded, among philosophers wines are praised. *Watchings* he says, *and choler, and gripes are with an insatiable man.* He eats and a little later he repents him. 27. Not very long did his intemperance delight that rich man, *who was clothed in purple and fine linen; and feasted sumptuously every day, at whose gate Lazarus the beggar lay full of sores, desiring to be filled with those things which fell from the rich man's table.* When shortly after he died, being in hell, he began to ask that the poor man might dip the tip of his finger in water and cool his tongue, which was burning with the fire. Where were those riches, where those carousals? He thirsts who was wont to be drunk, he abounds who asked for alms. At the very feast while they drink, they thirst; and when they have become drunk they drink more. Just as if a whirlpool had been opened, wine is no longer drunk but is poured in; the cup is not sipped but drained.

9, 28. *Thorns,* he says, *grow in the hands of a drunkard,* since he wounds himself with his own hands; he himself casts ulcers into his own heart. With these thorns he tears the garment of faith which he has received, and he will not be able to guard his own treasure: for every drunkard and fornicator will want and will put on himself the torn garment of folly. And so men in power are forbidden to drink wine, *lest when they drink they forget wisdom.* 29. Therefore the men in power were drinking wine unto drunkenness who desired eagerly to yield themselves up to

potentes qui Olopherni[1] principi militiae regis Assyriorum se tradere gestiebant, sed non bibebat femina Iudith, ieiunans[2] *omnibus diebus uiduitatis suae* praeter festorum[3] dierum sollemnitates.[4] his[5] armis munita processit et omnem Assyriorum circumuenit exercitum. sobrii uigore[6] consilii abstulit Olophernis caput, seruauit[7] pudicitiam, uictoriam reciperauit. haec enim succincta[8] ieiunio in castris praetendebat[9] ailenis, ille uino[10] sepultus iacebat, ut ictum uulneris sentire non posset. itaque unius mulieris ieiunium
30 innumeros[11] strauit[12] exercitus ebriorum. Esther quoque pulchrior facta ieiunio — dominus[1] enim gratiam sobriae mentis augebat—omne genus suum, id est totum populum[2] Iudaeorum a persecutionis[3] acerbitatibus liberauit, ita[4] ut regem sibi faceret esse subiectum, non libidinis ardore flammatum, sed caelesti miseratione conuersum, ita ut et poena in impium retorqueretur et honor sacris redderetur altaribus.[5] itaque illa quae triduo[6] ieiunauit continuo et corpus suum aqua lauit plus placuit et uindictam[7] rettulit. Aman autem dum se regali iactat conuiuio, inter ipsa uina poenam[8] suae
31 ebrietatis exsoluit. est ergo ieiunium reconciliationis[1] sacrificium, uirtutis[2] incrementum, quod fecit etiam feminas fortiores augmento[3] gratiae. ieiunium[4] nescit faeneratorem, non sortem[5] faenoris nouit, non redolet usuras mensa ieiunantium, non strangulant filium continentis uiri paternae centesimae, non uexant uiduam oppignorata[6] sobrii uiri iura defuncti,[7] non defaenerata[8] excludit heredem aula[9] ieiuni.
32 etiam ipsis ieiunium conuiuiis dat gratiam. dulciores[1] post famem epulae fiunt, quae adsiduitate fastidio sunt et diurna continuatione uiliscunt.[2] condimentum[3] cibi ieiunium est. quanto auidior adpetentia,[4] tanto esca iocundior. commendat sitis poculum. nescit uini quaerere uenustates[5] qui quidquid hauserit transmittit[6] ad satietatem, non[7] ad iudicium nare suspendit. usu etiam pretiosa degenerant.[8] quorum autem difficilis possessio, eorum grata perfunctio.[9] ipse[10] sol post noctem gratior, ipsa lux post tenebras splendidior et post

Iudith 13, 19 5, 1.

Iudith 22; 8, 12, 9 et 20.

Esth. 4 16; 5, 7, 1, sq

Holofernes, the leader of the army of the king of the Assyrians; but the woman Judith did not drink, fasting *all the days of her widowhood* except during the solemnities of feast days. Fortified by these arms she went forth and circumvented the entire army of the Assyrians. Through the vigor of her sober counsel she carried off the head of Holofernes, preserved her chastity, regained victory. For she, girt with fasting, watched in the camp of the enemy; he lay buried in wine so that he could not feel the force of the wound. And thus the fasting of one woman overthrew the innumerable armies of drunkards. 30. Esther also, made more beautiful by fasting—for the Lord increased the beauty of her sober mind—freed her entire race, that is all the people of the Jews, from the bitternesses of persecution; so that she made the king subject to her, not because he was inflamed with the fire of passion, but was moved with heavenly pity, so that punishment was turned back upon the wicked and honor was restored to the sacred altars. And so she who fasted continuously for three days and bathed her body with water was more pleasing and paid back vengeance. But while Aman boasted at the royal banquet, in the very midst of wines he paid the penalty of his drunkenness.

31. Therefore is fasting a sacrifice of reconciliation, an increment of virtue, which has made even women stronger through an increase of grace. Fasting knows not the money-lender, is ignorant of the nature of interest; the table of those who fast is not redolent of usuries; the interest on the debt contracted by his father does not strangle the son of a temperate man; the pledged rights of a sober man dead do not trouble the widow; the palace of a fasting man, uninvolved in debt, does not exclude its heir. 32. Fasting gives grace even to banquets themselves. After hunger feasts become more delightful, which through frequent succession become a source of disgust and through daily occurrence grow cheap. Fasting is the condiment of food. The more eager the appetite, the more pleasing the food. Thirst commends the cup. He knows not how to seek the pleasures of wine who goes to satiety in whatever he drinks, who does not raise his nose to pass judgment. Even precious things deteriorate with use. Moreover, of whatever things the possession is difficult, of these the enjoyment is pleasing. The

uigilias sopor dulcior, ipsa salus post aegritudinis[11] temptamenta[12] iocundior. ab ipso mundi[13] conditore didicimus saepe diuersitatibus[14] cumulari gratiam. patrocinatur[15] ergo et conuiuio fames et gratior fit mensa ieiuniis.

10, 33 Mystica[1] quoque mensa ieiunio conparatur, illa mensa, de qua dicit Dauid: *parasti*[2] *in conspectu meo mensam aduersum eos qui tribulant me.* famis adquiritur pretio et poculum[3] illud inebrians sobrietate caelestium[4] sacramentorum siti quaeritur. dixit enim dominus: *qui*[5] *sititis ite ad aquam et quicumque non habetis argentum ite et emite et bibite et manducate.* et alibi ait: *ecce*[6] *qui seruiunt mihi manducabunt, uos uero esurietis: ecce qui seruiunt mihi bibent, uos autem sitietis.* qui uos nisi qui ante potastis? de quibus supra dixit: *parastis*[7] *daemoniis mensam et inplestis fortunae poculum.* ergo si ad[8] mensam illam uenerabilem ieiunia nos sancta perducunt, si hac fame illa quae sunt aeterna[9] mercamur, quid de iis dubitamus quae in usu humano sunt, quod etiam haec nobis faciat suauiora ieiu-
34 nium? non omnis autem fames acceptabile[1] ieiunium facit, sed famis, quae dei[2] timore suscipitur. considera.[3] quadragesima[4] totis praeter sabbatum et dominicam ieiunatur diebus. hoc[5] ieiunium domini pascha concludit. uenit iam dies[6] resurrectionis, baptizantur[7] electi, ueniunt ad altare,[8] accipiunt sacramentum,[9] sitientes totis hauriunt uenis. merito dicunt singuli refecti[10] spiritali cibo et spiritali potu: *parasti*[11] *in conspectu meo mensam, et poculum tuum inebrians quam praeclarum!* non sola autem fames quaeritur, sed plena disciplina[12] ieiunii. denique aliis dicitur: *in*[13] *diebus enim ieiuniorum uestrorum inuenitis uoluntates uestras et omnis subditos uobis stimulatis. an ad iudicia et rixas ieiunatis et percutitis pugnis? ut quid mihi tale ieiunium, ita ut audiatur in clamore uox uestra? non hoc ieiunium ego elegi et diem, ad humiliandam animan suam homi-*

Ps 22,
Ps 22,
Is.
Is.
Is.
Ps 22,
Is. 3-6

very sun is more pleasing after the night; the very light is brighter after darkness and sleep is sweeter after wakefulness; health itself is more enjoyable after the trials of sickness. From the Maker Himself of the world we have learned that grace is often increased through diversities. Accordingly hunger is the patron of the banquet, and the table is made more pleasing through fasting.

10, 33. The Mystical Table also is obtained by fasting, that Table of which David says: *Thou hast prepared a table before me, against them that afflict me.* Hunger is acquired at a price, *and that cup which inebriates* with the sobriety of the heavenly Sacraments is sought by thirst. For the Lord has said: *You who thirst go to the water: and whoever of you have no money, go and buy and drink and eat.* And elsewhere He says: *Behold they who serve me shall eat, but you shall be hungry: behold they who serve me shall drink, and you shall be thirsty.* Who are "you" unless you who have drunk before, concerning whom He has said above: *You have set a table for demons, and have filled the cup of Fortune?* Therefore if holy fasting leads us to that venerable table, if by this hunger we can purchase those things which are eternal, why do we hesitate about the things which are within the sphere of human use, since fasting makes these also more pleasing for us?

34. Not all hunger, however, makes fasting acceptable, but the hunger which is entered upon through fear of God. Recall to mind: During Lent there is fasting on all days except the Sabbath and Sunday. The Pasch of the Lord closes this fast. Now comes the day of the Resurrection, the "elect" are baptised, they come to the altar, they receive the Sacrament, thirsting they drink through all their veins. Rightly do they say, each being refreshed by spiritual food and spiritual drink: *Thou hast prepared a table before me, and thy chalice which inebriateth me, how goodly it is!* Hunger alone however, is not demanded, but the full discipline of fasting. Therefore to others is it said: *Behold in the day of your fast you find your own wills, and you goad on all who are subject to you. Or do you fast for debates and strifes, and strike with your fists? Why is there such a fast for me so that your cry is heard in clamor? Not this fast, have I chosen, for a man to afflict his soul even for a day; not if thou shouldst wind*

nem, nec si flectas ut circulum collum tuum, cinerem etiam et cilicium substernas, nec sic uocabitis ieiunium acceptum. non tale ieiunium ego elegi, dicit dominus. quod ieiunium improbetur audiuimus, nunc audiamus quod sit probabile. *sed*[14]*solue omnem colligationem iniustitiae tuae, dissolue obligationes uiolentarum commutationum, dimitte confractos in remissionem et omnem conscriptionem iniquam disrumpe. frange panem tuum esurienti et egenos non habentes tectum induc in domum tuam. si uideris nudum, cooperi et domesticos seminis tui non despicies.* uides quae species sit et forma ieiunii, qui mentis[15] habitus, ut orationi[16] uaces, ut in[17] lege dei die et nocte meditere. Is. 58 6 sq.

35 Ipsa figura[1] corporis plena grauitatis. nullus[2] rubor ebrietatis circumfusus genas, qui[3] intuentium offendat aspectus, sed uultus casto micat pallore[4] reuerendus.[5] sermo grauior, oculus uerecundior, gressus[6] stabilior atque moderatior; plerumque enim turbatiore incessu proditur motus[7] animorum. uultus intentior et quidam cogitationis[8] suae arbiter et tacitus[9] cordis interpres, ut neque tristitiam praetexat[10] neque soluatur[11] risu incontinenti.[12] non enim hoc superfluum[13] putes nostrae esse commonitionis,[14] cum sapientia[15] in euangelio dicat: *cum*[16] *autem ieiunatis, nolite fieri sicut hypocritae tristes.* ideo[17] dixit hypocritas, eo quod simulatione alienam[18] personam induant, sicut in scaena qui tragoedias canunt (et) pro eorum dictis quorum personas[19] gerunt motus suos excitant, ut aut irascantur aut maereant uel exultent; adfectant[20] enim isti ut ieiunare uideantur, hominibus magis quam deo cupientes probari, quod faciebant Matth. 6, 16.

36 Iudaei. et[1] ideo nobis dicitur: *uos*[2] *autem cum ieiunatis, unguite caput uestrum et faciem uestram lauate, ne pareatis hominibus quia ieiunatis, sed patri uestro, qui est in abscondito. et pater uester, qui uidet in abscondito, reddet uobis.* quid est *unguite caput uestrum?* sed[3] et luxuriosi dicunt: ‘ uino et unguentis nos repleamus ’. unguento enim se ungunt qui corporei odoris gratiam quaerunt: sed illa unguenta libidinis inlecebram mouere consuerunt. aliud est sobrietatis[4] unguentum, de quo dicit ecclesia ad sponsum: Matth. 6, 17

thy head about like a circle, and spread sackcloth and ashes, and not thus will ye call an acceptable fast. Not such a fast have I chosen, says the Lord. We have heard what kind of fasting is rejected, now let us hear the kind that is commendable. *Loose every band of injustice, loose the bonds of violent contracts, let them that are broken go free, and tear asunder every unjust writing. Deal thy bread to the hungry, and bring the needy and the harborless into thy house. If thou shalt see one naked, cover him, and thou shalt not despise the domestics of thy seed.* You see what the appearance and nature of fasting is, what the disposition of the mind should be, so that you may have time for prayer, that you may meditate upon the law of God day and night.

35. The figure itself of the body is full of dignity. No blush of drunkenness is suffused on the cheeks to offend the gaze of onlookers, but the countenance is bright with a chaste pallor inspiring respect. Speech is rather serious, the eye rather modest, the gait rather firm and moderate; for frequently a disturbance of the mind is betrayed by the disordered pace. The rather intent look is, as it were, both the arbiter of its thought, and the silent interpreter of the heart; so that it neither disguises sadness nor is it changed by immoderate laughter. For do not think that this is unnecessary for our admonition, because Wisdom says in the Gospel: *And when you fast be not as the hypocrites sad.* He said hypocrites for this reason, that they assume another character through pretense, just as those who perform tragedies on the stage excite their own feelings in keeping with the words of those whose characters they represent so that they either become angry, or grieve, or rejoice; for they put on that they may appear to be fasting, desiring to be approved more by men than by God, as the Jews did. 36. And therefore it is said to us: *But ye when ye fast anoint your head and wash your face, that ye appear not to men to fast, but to your Father who is in secret: and your Father who seeth in secret will repay ye.* What is "anoint your head"? And even voluptuous people say 'let us provide ourselves with wine and ointments.' For they anoint themselves with ointment who seek the charm of a perfumed body: but those ointments are wont to produce the allurement of passion. Different is the ointment of sobriety, of which the

unguentum[5] *exinanitum nomen tuum,* aliud oleum, quo artus[6] animae et quaedam membra pinguescunt. unde et Dauid ait: *inpinguasti*[7] *in oleo caput meum;* hoc est oleum[8] laetitae, quo unctus est Iesus Christus a patre deo, ut prae omnibus suis emineret consortibus. hoc iubet ungi caput nostrum, ut oleo laetitiae obducatur omnis simulata tristitia, ne uidearis ieiunium tuum uendere hominibus, ne[9] uidearis contristari in animae salute; nemo[10] enim tristis coronatur, nemo maestus triumphat. unge ergo caput tuum, ubi sensus sapientis sunt: *oculi*[11] enim *sapientis in capite eius.* ad[12] mysteria uocaris et nescis; disces, cum ueneris. at reminiscere illud: *sicut*[13] *unguentum in capite, quod descendit in barbam:* tunc cognosces quid sit ungere caput uestrum, quomodo placueris deo, ut tibi sua patefaceret sac-
37 ramenta, daret gratiam spiritalem. est[1] et aliud caput mysticum. quod illud? audi: *caput*[2] *mulieris uir, caput autem uiri Christus.* mitte in Christum, mitte etiam in caput eius unguentum; caput[3] eius deus est. illa mulier ecclesiae typum[4] gerens, quae[5] in caput eius misit unguentum, confessa est eius diuinitatem, et quae in pedes misit confessa est eius passionem.[6] utraque laudatur: et tu fac quo lauderis, quo remissionem[7] accipias peccatorum. *laua*[8] *faciem tuam,* emunda[9] animam tuam peccatricem, laua conscientiam tuam. index[10] enim facies plerumque est conscientiae et quidam tacitus[11] sermo mentis, cum aut peccato conpungimur[12] aut integritate laetamur. noli[13] hanc exterminare faciem, laua illam et omnem sordem conscientiae tuae dilue. exterminat faciem suam qui[14] aliud corde gerit, aliud foris praetendit. non nos uelut quodam peripetasmate[15] operiamus: quod intus est foris luceat, quod foris est intus operetur.[16] nemo in ieiunio culpam includat, pure ferat innocentiam; ieiunium etenim culpae interfectorium[17] est.

11, 38 Nemo[1] amarioribus praeoptet dulcia. dulcis uoluptas uidetur, amarum ieiunium. hoc amaro[2] illud dulce[3] tollatur.

Church says to her bridegroom: *Thy name is as ointment poured out;* different is the oil with which the joints and limbs, as it were, of the soul, become shining. Wherefore David also says: *Thou hast anointed my head with oil;* that is the oil of gladness with which Jesus Christ was anointed by God the Father, that He might be preëminent about all His fellows. With this He orders our head to be anointed that all feigned sorrow may be covered over with the oil of gladness, lest you may seem to sell your fasting to men, lest you may seem to be sad in the salvation of your soul; for no sorrowful man is crowned, no mournful man triumphs. Anoint therefore thy head, wherein are the senses of the wise man; for *the eyes of a wise man are in his head.* You are called to the Mysteries and you know it not; you will learn when you come. But recall this: *like the precious ointment on the head, that ran down upon the beard;* then you will know what it is to anoint your head; how pleasing you are to God, that He should throw open His Sacraments to you, that He should give you spiritual grace. 37. There is also another head, a mystical head. What is that? Hear this: *The head of the woman is the man; but the head of man is Christ.* Pour ointment upon Christ, pour ointment also upon His Head; His Head is God. That woman, typifying the Church, who poured ointment upon His Head, confessed His Divinity; and she who poured it upon His feet confessed His Passion. Both are praised. Do you also that whereby you may be praised, whereby you may receive the remission of sins. Wash your face, cleanse your sinful soul, wash your conscience. For the face is often the index of the conscience; and, as it were, the silent speech of the mind, when we either feel remorse for sin or rejoice in our innocence. Do not destroy this face; wash it, and cleanse out all sordidness from your conscience. He destroys his face who cherishes one thing in his heart, and outwardly pretends another. Let us not cover ourselves, as it were, with a kind of carpet; let what is within shine without, let what is without operate within. Let no one enclose sin in his fasting, let him carry his innocence purely; for fasting is the means of destroying sin.

11, 38. Let no one prefer sweet things to bitter. Pleasure seems sweet; fasting, bitter. Let that sweetness be destroyed by

solent amara etiam ipsis plus prodesse corporibus. sicut[4] enim cum in intimis puerorum uisceribus uermes ex cibi indigestione[5] nascuntur extingui non queunt nisi cum amarior potus infunditur aut mendicamentorum uis[6] inolescit[7] asperior, quorum odore moriantur, ita profundum animae
39 uirtus ingressa ieiunii culpam latentem interficit. quid[1] Esau seruum fratri suo fecit? nonne esca ad[2] horam dulcis, amara in posterum? quid Iacob dominum fratri dedit? nonne contemptus[3] cibi ad tempus amarior, sed salubris in reliquum? ipsa corpora dulcibus frequenter inflantur et melle iecur tenditur, idem tamen escae amaritudine temperatur. ideo non mediocris, sed laudata quaestio: *de*[4] *manducante exiuit esca et de forti dulce.* alii habent: *et de tristi dulce,* Graeci codices maxime. sed et forte[5] laboriosum est; exit
40 enim dulce[6] de tristitia uel labore. noli[1] ergo te iactare, cum ieiunas, noli gloriari, ne nihil tibi prosit ieiunium; quae[2] enim ad ostentationem fiunt non in futurum fructum iam extendent suum, sed praesentium mercedem consumunt. Helias[3] in deserto erat, ne quis ieiunantem videret nisi soli corui, cum pascerent. Helisaeus[4] in deserto erat, ubi non inueniretur esca nisi amara. Iohannes[5] in deserto erat, ubi solas locustas aut mel siluestre inueniret. ieiunantibus epulae pio angelorum ministerio[6] deferebantur. prandebat[7] Daniel inter ieiunantes leones. ille[8] prandebat alienum prandium, ferae non tangebant suum. ieiunantibus[9] epulae uolant, prandentibus pedes uacillant: ieiunantibus[10] de caelo manna descendit, epulantibus culpa praeuaricationis[11] ascendit.

Gen. 29 sq.
Iud. 14, 1
3 Reg. 17, 6.
4 Reg. 4, 39.
Matt. 3, 4.
Dan. 32 sq.
Exod. 16, 13
Exod. 15; 3

12, 41. Sed quid hoc est? dum de ieiunio disputo, strepitus audio conuiuiorum. nisi fallor, in sermone meo redoluit prandium. sonus ergo litterarum inuitat, inpatientiae[1] exempla non terrent. etenim[2] qui ieiunantem et ea quae legis[3] sunt feren-

Exod. 1 sq.

this bitterness. Bitter things are wont to be more beneficial even to our bodies themselves. For just as worms, when they are produced in the inmost vitals of children through the indigestion of food, cannot be destroyed unless a bitter potion be administered, or medicines of a pungent quality be injected, from the odor of which they die, so the virtue of fasting having entered the depth of the soul destroys the hidden sin. 39. What made Esau the slave of his brother? Was not the food, sweet for the moment, bitter afterwards? What gave Jacob the mastery of his brother? Was not contempt of food bitter temporarily, but salutary thereafter? Our bodies themselves are frequently bloated from sweet things and the liver is distended by honey; yet the same organ is regulated by bitter food. Therefore not trivial, but praiseworthy is the riddle: *Out of the eater came forth food, and out of the strong sweetness.* Others have: *And out of the bitter came forth sweetness,* especially the Greek codices. But the "strong" also is toilsome; for sweetness comes forth from bitterness or labor. 40. Therefore do not boast when you fast, do not glory lest fasting profit you nothing; for those things which are done for ostentation will not prolong their fruit into the future, but they consume the reward for present deeds. Elias was in the desert, that no one might see him fast except the ravens alone, when they supplied him with food. Eliseus was in the desert where no food except bitter could be found. John was in the desert, where he could find only locusts and wild honey. Feasts were served to those fasting by the holy ministry of angels. Daniel dined among fasting lions. He dined on the dinner of another, the wild beasts did not taste theirs. Feasts fly to those who fast, the feet stagger of those who dine: manna descended from heaven to those who were fasting, the sin of prevarication ascended from those who were banqueting.

12, 41. But what is this? While I am speaking of fasting, I hear the uproar of banquets. Unless I am mistaken food has become redolent in my sermon. Therefore the sound of language invites, examples of impatience do not disturb me. For the people, who did not suffer themselves to wait for him who was fasting and bringing those things which are of the Law, straight-

tem expectare non passus est *populus*[4] utique *sedit manducare et bibere et surrexerunt ludere.* uidemus sacrilegium ebrietati fuisse coniunctum. nam sicut mater[5] fidei continentia ita perfidiae mater ebrietas est. in quod facinus non ista praecipitat? sedent in foribus tabernarum homines[1] tunicam non habentes nec sumptum sequentis[2] diei. de imperatoribus et potestatibus[3] iudicant, immo regnare sibi uidentur et exercitibus imperare. fiunt ebrietate diuites qui sunt ueritate inopes. aurum donant, dispensant[4] pecunias populis, ciuitates[5] aedificant qui non habent cauponi unde potus suis corporibus pretium soluant. feruet[6] enim uinum in his, nesciunt quid loquantur. diuites sunt, dum inebriantur; mox[7] ubi uinum digesserint,[8] cernunt se esse mendicos. uno die bibunt multorum dierum labores. de ebrietate ad[1] arma consurgitur, calicibus tela succedunt. pro uino sanguis effunditur et ipsum sanguinem uina fuderunt. quam[2] fortes sibi homines uidentur in uino, quam sapientes, quam diserti, quantum etiam pulchri ac decori, cum stare non possint! mens[3] necesse est titubet, lingua[4] balbutiat, pallor[5] exsanguis ora suffundat, faetor[6] ebrietatis horrori sit. barbari[7] in ferrum ruunt, uulgus in rixas. si[8] quis eorum pugno fuerit percussus, uideas ora[9] saucium uini lacrimas fundere, miserabiles[10] epilogos decantare. habet unum hoc temulentia, ut emolliat[11] et resoluat corda temulentorum;[12] sicut[13] ignis enim probat ferrum durum, ita et uini incendio etiam superborum hominum cor liquescit. omnes sibi in uino aequales uidentur, nullus inferior. non pauper[1] diuiti cedit, utpote qui pauperem esse se nescit: non infirmus ualido, cui omnis in bibendo est fortitudo: non mendicus locupleti, non ignobilis honorato, cum bibentes illum regem habeant qui bibendo superauit uiros. meritoque scriptum est: *aequalis*[2] *uita hominibus uinum in ebrietate.* sed utinam et quod sequitur audires: *bibas*[3] *illud moderate, ut sis sobrius!* non habes quod accuses uinum. *in*[4] *iocunditatem creatum est, non in ebrietatem ab initio. exultatio animae et cordis est, si moderate*

42 43 44

Exod 32, 6

Exod 21, 1

Eccli 31, 3

Eccli 31, 3

Eccli 31, 3 36, 3

way *sat down to eat and drink, and rose up to play.* We see that sacrilege was joined to drunkenness. For as restraint is the mother of faith, so drunkenness is the mother of faithlessness. Into what crime does it not rush headlong? 42. Men without a tunic, without even funds for the following day, lounge at the doorways of taverns. They pass judgment on emperors and officers of state; indeed they seem to themselves to reign, and to command armies. In drunkenness do they become rich who, in reality, are poor. They bestow gold, dispense money to people, and build cities, who do not have the wherewithall to pay the innkeeper the price for their bodies' drinking. For wine is hot within them, they know not what to say. They are rich men while they are drunk; as soon as they have digested the wine, they perceive that they are beggars. In a single day they drink the labors of many days. 43. From drunkenness they rush to arms, weapons succeed cups. Blood is poured out in place of wine, and wines have shed blood itself. How brave do men seem to be to themselves in wine, how wise, how eloquent! How much grace and comeliness do they seem to have when they cannot stand! The mind must needs reel, the tongue stammer, bloodless pallor suffuse the countenance, and the foulness of drunkenness become a horror. The barbarians rush to battle; the populace, to brawls. If anyone of them is struck with a fist, you may see him with wounded face shedding the tears of wine, and repeating again and again mournful epilogues. Intoxication has this one characteristic, that it softens and loosens the hearts of the intoxicated; for just as fire tries hard iron, so also even the hearts of proud men melt in the fire of wine. 44. All, under the influence of wine, seem equal to one another, no one is inferior. The poor man does not yield to the rich, seeing that he does not know that he is poor; nor the weak, to the strong, whose whole strength is in drinking; nor the beggar, to the man of wealth; nor the ignoble, to the illustrious; since drinkers count him king who has vanquished men in drinking. And rightly it is written: *Wine taken with drunkenness is equal life to men.* But would that you might hear also what follows: *Drink it moderately so that thou mayest be sober.* You have no charge to bring against wine. *It was created from the beginning to make men joyful, and not to make them drunk. There is joy to the soul*

bibas, inmoderatior autem potus in iracundiam concitat et
45 *ruinas multas efficit.* sed forte dicant has esse potationes[1] uulgarium et leuissimorum hominum. ueniamus ergo ad horum potentium et fortissimorum conuiuia. non ego hic unguentatos[2] adulescentulos aut coronatos rosis proferam, qualem[3] ferunt fuisse illum qui delibutus[4] unguentis, redimitus[5] floribus, subnixus[6] meretricibus, antelucano[7] potu ebrius et diurno[8] cereorum comitatus lumine philosophi[9] auditorium[10] disputantis ingressus sit, quo audito coronas,[11] ut aiunt, sensim detraxerit, unguenta[12] deterserit, scortis uale dixerit, philosophus[13] postea tantus euaserit, ut esset sobrietatis exemplum qui fuerat ante ebrietatis ludibrium. non enim unum emendatum illis inuideo, ut doceam genus eorum luxuriae a me non esse simulatum. certe ille si resipuit a uino, fuit tamen semper temulentus sacrilegio.

13, 46. Apage[1] igitur hinc adulescentes lubricos, ad conuiuia proeliatorum[2] uenimus. inter[3] arma prandendum est. stipatores hic sunt bellici, qui ministrant succincti auro et Babylonicis[4] lumbos[5] suffulti balteis, aureis torquibus nitent colla, aureis bullis[6] zonam tegunt, aureis thecis[7] cultros includunt suos, quibus dimicent cum epulis diuidendis. adsistunt pueri coma[8] nitentes ex gente barbarica ad hos electi usus per[9] singularum distantes aetatum uices. cernas populorum diuersorum ordines, aciem ordinatam[10] putes: uasa[11] exposita argentea, pompam arbitreris: cornu[12] in medio uini plenum non proeliaris,[13] sed epularis[14] instrumentum bucinae,
47 quod[15] discumbentes in certamen accendat. primo[1] minoribus poculis uelut ferentariis pugna praeluditur. uerum haec non sobrietatis species, sed bibendi est disciplina. etenim ut tragoediarum actores primo sensim uocem excitant, donec[2] udae uocis aperiant iter, ut postea magnis possint clamoribus personare, ita isti quoque in principio praelusoriis[3] se exercent poculis, ut inritent sitim,[4] ne forte restinguant eam et satiati postea bibere non possint. ergo ubi[5] res calere coeperit, poscunt maioribus poculis, feruor inardescit[6] martius,[7] cibo

and the heart if you drink moderately, but a more immoderate drinking arouses to anger and effects many ruins. 45. But perchance they may say that these are the drinking bouts of common and insignificant men. Therefore let us go to the banquets of the mighty and the powerful. I shall not present here youths perfumed and crowned with roses, such as they say that he was, who, besmeared with ointment, wreathed with flowers, supported by harlots, drunk with all night drinking and accompained by the light of candles in daylight, entered the lecture room of the disputing philosopher; and, on hearing him, slowly removed the garlands, as they say, wiped off the ointment, bade farewell to the harlots, and afterwards turned out to be so great a philosopher, that he, who had been before the laughing stock of drunkenness, became the example of sobriety. For I do not begrudge them one who reformed, to show that their kind of luxury has not been falsely represented by me. Surely if that youth recovered from wine, he was, however, always drunk with sacrilege.

13, 46. Away hence, then, with wanton youths: we come to the banquets of warriors. We must dine amidst arms. The attendants here are warlike, who serve with loins girt with gold and supported with Babylonian belts. Their necks shine with golden collars, they cover their girdles with golden studs, and in golden sheaths they inclose the knives with which they may combat with the viands to be divided. Boys with shining locks from a barbarian race, chosen for these services through a regular succession in age, act as attendants. You might see ranks of different people, you might imagine them a well ordered battle line; the silver vessels that are set forth you might judge a public display; in the middle, a horn full of wine; not the instrument used as the horn of battle, but that of the banquet, to arouse those reclining to the contest. 47. First preparation for battle is made with the smaller cups just as if with light troops. But this is not the sign of sobriety but the discipline of drinking. For just as the actors of tragedies first raise their voices gradually until they open the moist path of the voice, that afterwards they may be able to cry out in loud tones, so these also, in the beginning, practice themselves with preliminary cups to stimulate thirst, lest perchance they quench

sitis exaestuat[8] et, ubi inminui uisa,[9] potu meraciore[10] reparatur.[11] certant pocula[12] cum ferculis[13] et inter morsus saepe remittuntur. deinde[14] procedente potu longius contentiusque[15] diuersa et magna certamina quis bibendo praecellat. nota grauis, si quis excuset, si quis temperandum forte uinum putet. et haec donec ad[19] mensas perueniatur
48 secundas. at ubi[1] consummatae fuerint epulae, putes iam esse surgendum: tunc de[2] integro potum instaurant suum, cum consummauerint, tunc incohare se dicunt, tunc deferuntur fialae,[3] tunc[4] maximi crateres quasi instrumenta bellorum. ac ne inmoderatum hoc arbitreris, mensura proponitur, certatur[5] sub iudice, sub lege decernitur. agonithetes[6] illis furor est, stipendium debilitas, uictoriae praemium culpa. pendit anceps[7] diu et dubius belli euentus; furor enim ille est proeliaris.[8] cedunt pincernarum[9] manus uina fundentium et cocorum labores calida[10] ministrantium, cedunt qui mensuras ipsas bonas supereffluentes[11] diligenti librant examine,[12] ne quid effundant: non cedunt bibentes.

49 Sola illa sunt sine excusatione certamina. in bello si[1] quis se inferiorem uiderit, arma conuertit et meretur ueniam: hic si quis calicem conuertat, urgetur ad potum. in scammate[2] si quis manum[3] leuat, exors[4] quidem palmae, sed inmunis[5] iniuriae est: in conuiuiis etsi manum reuocet a uino, ori[6] eius infunditur. omnes inebriantur, uictores uictique omnes ebrii[7] iacent plerique sopiti. nec portari eos ad sepulchrum licet, priusquam is qui pascit de[8] omnibus se uindicatum uiderit, ut ulciscatur dispendium.[9] qui[10] autem damna non sentit hanc mensae suae gloriam putat, si ex[11] ea uulnerati
50 omnes ac saucii tamquam de harena exeant. spectaculum[1] triste Christianorum oculis et miserabili specie. cernas iuuenes terribilis[2] uisu hostibus de conuiuio portari foras et

it and, being satiated, afterwards be unable to drink. Therefore when the affair begins to get warm, they challenge with larger goblets; their martial rage takes fire, thirst is set aglow by food, and, when it seems to be diminished, it is revived by purer liquor. Drinks vie with courses and are often brought back between bites. Then, as the drinking proceeds for some time and with more intensity, great and diverse contests arise to determine who excels in drinking. It is a serious breach if anyone pleads an excuse, if anyone thinks that the strong wine should be tempered. And this continues until they come to the dessert. 48. But when the feast has been consumed, you would imagine that now they must rise; they then renew their drinking afresh; when they have finished eating, then they say that they are beginning; then saucers are brought in; then, the largest mixing bowls, the instruments as it were, of warfare. And, lest you might think this excessive, a measure is proposed, contests are waged under a judge, decisions are made under law. Their moderator is madness, their stipend, weakness, their prize of victory, sin. The wavering and doubtful issue of the contest is long in the balance, for that madness is the madness of battle. The hands of the butlers pouring wine, and of the cooks performing their labors with warm water give up; they give up who carefully balance these good overflowing measures lest they pour out anything, the drinkers do not give up.

49. These contests alone are without excuse. In war if any one sees himself inferior, he retreats and merits pardon: here if any one turns back his goblet he is pressed to drink. In a wrestling match if any one raises his hand he is of course deprived of the palm, but is free from injury; at banquets, although he withdraws his hand from wine, it is poured into his mouth. All are intoxicated, victors and vanquished all lie drunk, most of them in a stupor. And they may not be carried to a tomb before the one who feeds them has seen himself revenged upon all, so that he may avenge the expense. And indeed the one who does not feel losses considers this as a glory to his table, if all depart from it wounded and injured as if from the arena. 50. A sad spectacle for the eyes of Christians and a deplorable sight. You may see young men terrible for their enemies to behold, being carried out-

inde ad conuiuium reportari, repleri ut exhauriant et exhauriri ut bibant. si[3] quis uerecundior fuerit, ut[4] erubescat surgere, cum iam immoderatos potus tenere non possit, anhelare[5] uehementius, gemere, sudare, signis prodere quod pudeat confiteri. ibi unusquisque pugnas enarrat[6] suas, ibi fortia facta sua praedicant, narrant tropaea uino[7] madidi et somno[8] soluti nesciunt mente quid lingua proferant. unusquisque stertit et potat, dormit et dimicat, et si quando consurrectum fuerit, uiri[9] proeliatores stare non possunt, egressu uacillant. rident seruuli[10] dominorum opprobria, manibus suis portant militem[11] bellatorem, inponunt equo. itaque[12] hac atque illac tamquam nauigia sine gubernatore fluctuant et tamquam uulnere icti in[13] terram defluunt, nisi[14] excipiantur a seruulis alii referentur[15] in scutis, fit pompa ludibrii. quos mane insignis armis spectaueras, uultu[16] minaces, eosdem uesperi cernas etiam a[17] puerulis inpune rideri sine ferro uulneratos, sine[18] pugna interfector, sine hoste turbatos, sine senectute tremulos, in[19] ipso iuuentatis flore marcentes.

14, 51. Quis[1] tale miscuit furoris poculum, quis tantum infudit[2] mentibus uenenum? periclitatur[3] homo lutum esse de corpore et ipse sibi reus est insaniae uoluntariae, corruptelae spontaneae.[4] tamen nec uos excusamini, qui uocatis ut amicos et emittitis ut inimicos. quanto melius in terram tua uina fudisses! sed et terra inebriat[5] et asperiores[6] etiam ipsas feras reddit, si uini contigerit odor. denique uindemiae[7] tempore si uineam intrauerint, solent ebrietate succendi. quid te delectant damna sine gratia? rogas[8] ad iocunditatem, cogis ad mortem: inuitas[9] ad prandium, eeferre uis ad sepulchrum: cibos promittis, tormenta inrogas: uina praetendis, uenena suffundis. omne enim quidquid nocet uenenum est.

side from the banquet, and thence being carried back to the banquet; being filled again that they may empty themselves, and being emptied that they may drink. If anyone is more modest, so that he blushes to rise when now he can no longer hold his immoderate draughts, he pants feverishly, groans, sweats, and shows by signs what he is ashamed to confess. There each one relates his battles, there they boast of their brave deeds, soaked with wine they relate their victories and overcome by sleep they know not in their mind what they utter with their tongue. Everyone snores and drinks, sleeps and fights; and, whenever they arise, these warriors cannot stand, they stagger as they walk out. Servants laugh at the disgrace of their masters; in their arms they carry the martial soldier, and put him upon his horse. And so here and there like ships without pilots they reel about; and, as if stricken with a wound, they sink to the ground unless they are caught by their servants. Others are carried out on their shields, a procession of mockery takes place. Those whom early in the morning you had beheld distinguished by their arms and with threatening faces, the same you might see in the evening being laughed at with impunity even by little boys, wounded without a weapon, killed without a battle, panic-stricken without an enemy, trembling without old age and falling away in the very flower of youth.

14, 51. Who mixed such a cup of madness, who poured such terrible poison into their minds? Man runs the risk of being the clay of his body, and he himself is guilty of his own voluntary madness, of his free willed corruption. However, neither are you yourselves excused who invite men as friends and send them forth as enemies. How much better would you have spilled your wines upon the ground! But the earth also becomes drunk and renders even the wild beasts themselves more savage if the odor of wine comes to them. Hence if they enter the vineyard at the time of the vintage, they are wont to be enkindled with drunkenness. Why do losses without favor delight you? You summon men to enjoyment, you force them to their death; you invite them to dinner, you mean to carry them out to their grave; you promise food, you inflict torture; you set out wines, you pour in poisons. For everything that harms is a poison. It takes away the senses, burns out

tollit[10] sensus, uiscera exurit, somnum infestat, caput uexat.
52 etiam[1] maior uis uini quam ueneni est. denique uenenum uino excluditur, non uinum ueneno. merito deus per Moysen non solum ueneno sed etiam draconum ueneno uinum conparauit dicens: *furor*[2] *draconum uinum illorum et ira aspidum insanabilis.* et[3] pulcre addidit *insanabilis*; multi enim a reliquo serpentium ueneno curantur, nemo ab ebrietate. certe ueneno caro uulneratur, mens sine noxa est: ebrietas ad corporis mortem mentis[4] etiam crimen adiungit. aduerte[5] autem et perfidiae[6] uenenum uini declaratum nomine. ait enim supra de alienigenis,[7] qui nescirent[8] deum: *de*[9] *uinea enim Sodomae uinum eorum est et uitis eorum uitis Gomorrae: uua eorum uua fellis, botrys amaritudinis in ipsis.*

Deut 32, 3

Deut 32, 3

15, 53. Putatis me tamquam uino[1] crapulatum intemperantius ieiunii praedicationi[2] hunc miscuisse sermonem: et adhuc propter hos fortissimos uiros quanta praeterii, quanto minora dixi quam dominus locutus est! audistis quid per Moysen dixerit, audite quid[3] in libro sermonum Esaiae scriptum est. inuehitur enim dominus in huiusmodi uersus et ait: *uae*[4] *his qui surgunt mane et sectantur sicera, qui ebrii sunt uesperi; nam uinum eos comburet. cum cithara enim et psalterio et tympanis uinum bibunt, opera autem dei non respiciunt et opera manuum eius non considerant. cui uae,* inquit, *cui*[5] *iudicia, cui tumultusd* diuersa singulis, temulentis omnia. *uae*[6] enim *his qui ebrii sunt uesperi*! quid[7] igitur illis qui[8] et ante uesperam et frequenter in lucem madent? ergo uae[9] sibi debitum habent concertationes. conserunt[10] lites, in[11] caedem prosiliunt, ueniunt[12] ad iudicia uel uocantur. habent ergo et iudicia tamquam rei. fit nonnumquam grauior tumultus, quia uino mens peruertitur ebriosi: *et*[13] *non meminit regis nec magistratus,* ut scriptum est, *et omnia per talenta facit loqui. et non meminerunt, cum biberint, amicitiae nec fraternae necessitudinis, sed post tumultum sumunt gladios*

Luc. 3, 4.

Is. 5 11 sq

Prov 23, 2

Is. 5

3 Es 3, 21 22, 2

the vitals, destroys sleep, troubles the head. 52. Even greater is the power of wine than that of poison. Therefore poison is driven out by wine, not wine by poison. Rightly did God through Moses compare wine not only with poison but also with the venom of dragons, saying: *Their wine is the madness of dragons, and the fury of asps, which is incurable.* And well did he add *incurable;* for many are cured from venom left by snakes, no one, from drunkenness. The flesh certainly is wounded by venom, the mind is without harm: drunkenness adds to the death of the body the guilt also of the mind. Moreover, note that the poison of faithlessness also has been expressed in terms of wine. For he says above of the gentiles who knew not God: *Their wine is of the vineyard of Sodom, and their vine is the vine of Gomorrah: their grapes are grapes of gall, the clusters of bitterness in them!*

15, 53. You imagine that I, as if surfeited with wine, have intermingled this discourse rather intemperately with the preaching of fasting: and as yet how much have I omitted on account of these brave men, how much less have I said than the Lord hath spoken! You have heard what He said through Moses; hear what is written in the book of the sayings of Isaias. For the Lord inveighs in verses of this kind and says: *Woe to them who rise up early in the morning and follow intoxicating drink, and are drunk in the evening: for wine will burn them. For with the harp, and the psaltery, and the timbrels, they drink wine: but the works of the Lord they regard not, nor do they consider the works of his hands. Who hath woe?* he says, *Who hath judgments, who hath tumults?* Other men have diverse troubles, drunkards have all. For *woe to them who are drunk in the evening!* What then of those who are intoxicated before evening and frequently until dawn? Therefore, as the woe that is their due, they have quarrels. They engage in disputes; they rush into bloodshed; they go, or are called, to judgment. Therefore, like defendants, they also have their judgments. Sometimes a rather serious disturbance arises because the mind of the drunkard is subverted by wine: *And he does not remember the king or the magistrate,* as it is written, *and he makes all things speak through talents. And they do not remember, when they drink, friendship nor fraternal ties; but after the tumult they*

et cum a uino mersi fuerint et surrexerint, non meminerunt ipsi quae gesserint. habent ergo etiam dignam mercedem
54 tumultus. praeterieram[1] certe ego citharam psalteria tym- Is. 5
pana, quae cognouimus conuiuiis huiuscemodi frequenter adhiberi, ut uino et cantu excitentur libidines. plerique etiam Persico[2] more mulieres dignas temulentorum[3] consortio induci iubent et ab his fialas accipiunt atque illis se substernunt sedentibus. et hunc ritum sacratae[4] habent obseruationis,[5] ebrietatis ministerium.[6] habent ergo uinum et barbari: libenter his Romani indulgent, ut et ipsi soluantur in potus et eneruati ebrietate uincantur. nec[7] solum uinum ebrietatem facit, sed et sicera. denique Hebraei[8] omnem potum qui Lev. 10, 9
inebriat sicerae nomine uocant.

55 Non[1] inmerito ergo uae illis qui[2] mane ebrietatis potum requirunt, quos conueniebat deo laudes referre, praeuenire[3] lucem et occurrere oratione[4] soli[5] iustitiae, qui suos uisitat et Mal 4, 2
exurgit nobis, si nos Christo, non uino[6] et sicerae surgamus. piis[7] hymni dicuntur, et tu citharam tenes? psalmi canuntur, et tu psalterium sumis aut tympanum? merito uae, quia salutem relinquis, mortem eligis. uix[8] diluculum, et iam cursatur per tabernas, uinum quaeritur, excutiuntur tapetes,[9] accubitum[10] festinant sternere, lagynas argenteas, auratos
56 calices exponunt. uae, inquit, ista quaerentibus! *calix*[1] *aureus* Ier. 7 sq
Babylon in manu domini inebrians omnem terram. a uino eius biberunt omnes gentes, ideo commotae sunt. et subito cecidit Babylon et contrita est. calix[2] ergo aureus contritus est, quia Babylon contrita est, quae est calix aureus. sed quamuis auro se iactet et pretio,[3] in[4] domini et ipsa est potestate. denique diuina indignatione conteritur. qua[5] ratione calix aureus? quoniam qui ueritate deficitur quaerit inlecebram, ut species saltem pretiosa ad bibendum aliquos possit

take up their swords; and when they have been immersed in wine and stand up they themselves do not remember what they have done. Therefore they have even a worthy reward for their tumult. 54. I had certainly passed over the cithara, psalteries, and timbrels, which we know are frequently used at banquets of this kind, that the passions may be aroused by wine and song. Many also, in Persian fashion, have women worthy of the companionship of drunkards brought in; and from these they receive saucers; and they recline with these women seated with them. And they hold this a rite of hallowed observance and the ministry of drunkenness. Now the barbarians also use wine; the Romans freely indulge them, so that too they may give themselves over to drinking, and, on being weakened by drunkenness, be conquered. And not only does wine cause drunkenness, but strong drink also. Hence the Hebrews designate every drink which intoxicates by the word "sicera."

55. Not unjustly therefore is there woe to them who seek the drink of drunkenness early in the morning, whom it would become to render praises to God and to anticipate the dawn, and meet with prayer the Sun of Justice Who visits His own, and rises for us if we rise for Christ, and not for wine and strong drink. Hymns are recited by the holy, and do you hold the cithara? Psalms are sung and do you take up the psaltery or timbrel? Rightly is there woe because you abandon salvation, because you choose death. Scarcely is it daybreak, and already there is bustling through the taverns; wine is sought, coverlets are shaken out, men hasten to arrange the large couches, and they set out silver flagons and golden cups. "Woe" He says to those who seek these things! 56. *Babylon hath been a golden cup in the hand of the Lord, that made all the earth drunk: all the nations have drunk of her wine, and therefore they have staggered. Babylon is suddenly fallen, and destroyed.* Therefore the golden cup is destroyed because Babylon is destroyed, which is a golden cup. But although she boasts of gold and wealth, even she herself is in the power of the Lord. Therefore she is destroyed by the Divine wrath. With what design is a cup golden? It is because the cup which is lacking in truth seeks an allurement, in order that a costly appearance, at

57 inlicere. constitue[1] ante oculos pompam huius saeculi: uides speciosam inlecebram, sed inanem gratiam. non[2] te inducant aurea uasa et argentea; *habemus*[3] *et nos thensaurum in uasis fictilibus.* uas[4] apostolicum fictile est, sed in eo thensaurus est Christi. uae[5] siceram mane sectantes! aureum est hoc uas, poculum est: in eo poculo uenenum[6] mortis, uenenum libidinis, uenenum ebrietatis est. hoc qui[7] biberit commouetur et cadit. commouetur non solum corpore sed etiam corde turbato; commoueri enim peccati est.

16, 58. Denique Cain[1] exiens a conspectu dei *habitauit in terra Naid,* quod interpretatione significat commotionem. ergo[2] qui calice aureo inebriatur peccato mouetur. quid te sub maledicto constituis Cain illius parricidae, ut tremas atque mouearis? sed et persecutores[3] domini transeuntes mouebant capita sua; exagitabat enim eos spiritus[4] nequam, qui repleta a se corpora mouere consueuit. et ille cum[5] defuerit tremor desinit, ebrietas autem perpetuum dat tremorem. sudant[6] uinum corpora temulentorum: si leuius contigeris, uinum
59 exprimis. ebrietas fomentum[1] libidinis, ebrietas incentiuum[2] insaniae, ebrietas uenenum insipientiae.[3] haec[4] sensus hominum mutat et formas, per[5] hanc fiunt ex hominibus equi adhinnientes, siquidem naturali[6] uapore corporis calidi et praeter naturam uini calore flammati cohibere se non queunt et in bestiales[7] libidines excitantur, ut[8] nullum tempus praescriptum habeant, quo deceat indulgere concubitu. uocem amittunt, colore uariantur, oculis ignescunt, ore anhelant, fremunt naribus, in furorem inardescunt, sensu[9] excidunt. hinc frenesis[10] periculosa, hinc calculi[11] grauis poena, hinc[12] exitialis cruditas, hinc uomitus[13] frequens semesas[14] epulas cum internorum[15] uiscerum cruore fundentium. mentior,[16] nisi eadem dominus per Hieremiam locutus[17] est dicens: *bibite*[18] *et inebriamini et uomite: et cadetis et non surgetis.*

least, may be able to entice some to drink. 57. Place before your eyes the pomp of this world; you see the brilliant allurement, but the empty beauty. Let not golden and silver vessels deceive you: *And we have a treasure in earthen vessels.* The Apostolic vessel is earthen, but in it is the treasure of Christ. Woe to them that follow after strong drink early in the morning! Golden is this vessel, is this cup; in this cup is the poison of death, the poison of passion, the poison of drunkenness. He who drinks this is shaken and falls. He is shaken not only in body but also in his troubled heart; for to be shaken belongs to sin.

16, 58. Therefore, Cain, departing from the sight of God *dwelt in the land of Naid,* which interpreted signifies "shaking." Therefore he who is drunk from a golden cup is shaken by sin. Why do you put yourself under the curse of that parricide Cain, that you may tremble and be shaken? And the persecutors of the Lord also, passing by, wagged their heads; for they were being agitated by the Evil Spirit who is accustomed to shake bodies filled with himself. And when he is wanting, the trembling ceases; but drunkenness causes a perpetual trembling. The bodies of the intoxicated sweat wine; if you touch them even lightly you press out wine. 59. Drunkenness is the kindling wood of passion, drunkenness is the incentive of madness, drunkenness is the poison of folly. This vice changes the senses and forms of men, through this vice from men they become neighing horses; since indeed, being warm with the natural heat of the body and inflamed beyond the measure of nature by the heat of wine, they cannot restrain themselves, and are excited to bestial passions, so that they have no time prescribed in which it would be fitting for them to indulge in coition. They lose their voice, they change color, their eyes burn with passion, they pant with open mouth, they snort with distended nostrils, they are enkindled into rage, they go out of their senses. From this comes dangerous delirium, from this comes the heavy affliction of gall stones, from this comes fatal indigestion, from this comes frequent vomiting on the part of those who belch forth half eaten dainties together with the blood of their inner vitals. I speak falsely if the Lord has not said the same things through Jeremias in these words: *Drink ye, and be drunken, and vomit: and ye will fall and will rise no more.*

60 Hinc[1] etiam uanae imagines, incerti uisus, instabilis gressus. umbras saepe transiliunt[2] sicut foueas. nutat[3] his terra, subito erigi et inclinari uidetur, quasi uertatur. timentes in faciem ruunt et solum manibus adprendunt aut concurrentibus[4] montibus sibi uidentur includi. murmur in auribus tamquam maris[5] fluctuantis fragor et resonantia fluctu litora. canes si[6] uiderint, leones arbitrantur et fugiunt. alii risu[7] soluuntur incondito, alii inconsolabili[8] maerore deplorant, alii inrationabilis[9] cernunt pauores. uigilantes[10] somniant, dormientes litigant. uita[11] his somnium est, somnus his multus est. excitari nullis uocibus possunt: quantolibet[12] stimulandos inpulsu putes, nisi[13] resipierint, uigilare non possunt.

61 unde bene Hieremias huiusmodi hominem tamquam superfluam[1] creaturam deflendum putat. quid[2] est enim homo ebrius nisi creatura superflua? itaque sic ait: *sicut*[3] *fletum Iazer deflebo te, uitis, quia deserta est ciuitas Iazer,* et infra: *uinum*[4] *erat in torcularibus tuis: mane non calcauerunt, meridie autem non fecerunt.* Iazer[5] ποίησις περισσός, factura[6] superflua est—moderatio[7] enim naturalis est, supra mensuram quidquid est superfluum habetur—ita est ebrietas, quae[8] fletu prophetico deploratur. unde ait apostolus: *nolite*[9] *inebriari uino, in quo est luxuria. sed implemini spiritu.* est[10] ergo ebrietas culpae, est et gratiae. et forte haec naturae quae gratiae, quia[11] ad imaginem et similitudinem dei facti spiritu[12] sancto repleti esse debemus.

Ier. 48,

Ier. 48,

Eph 5, 1

Gen 1, 2

17, 62. Quid autem obtestationes potantium loquar? quid memorem sacramenta, quae uiolare nefas, arbitrantur? 'bibamus' inquiunt. 'opto[1] salutem imperatorum,' ut qui non biberit fiat reus indeuotionis;[2] uidetur enim non amare imperatorem qui pro eius salute non biberit. o[3] piae deuotionis obsequium! 'bibamus pro salute exercitus, pro comitum uirtute, pro filiorum sanitate'. et haec uota ad deum peruenire iudicant

60. From this come also deluding visions, uncertain sight, and tottering gait. Often they leap over shadows as if they were pitfalls. The ground sways beneath them, suddenly it seems to be raised and lowered as if it were turning. In terror they fall upon their faces and grasp the ground with their hands; or they imagine that they are being engulfed by mountains rushing upon them. There is rumbling in their ears like the crashing of a tossing sea and shores resounding from the waves. If they see dogs they think them lions and flee. Some are convulsed in uncouth laughter, others weep with inconsolable grief, others perceive senseless terrors. While awake they sleep, while asleep they quarrel. Life to them is a dream and their sleep is deep. They cannot be aroused by any voices; whatever be the shock by which you would imagine they must be aroused, unless they recover, they cannot awake. 61. Therefore well does Jeremias think that a man of this kind should be mourned as a superfluous creature. For what is a drunken man but a superfluous creature? And so he speaks as follows: *I will weep for thee like the weeping of Jazer, O vine, because the city of Jazer is deserted;* and below: *there was wine in thy wine presses: early in the morning they have not treaded, and they have not at midday.* Jazer is a ποίησις περισσός, a "superfluous creature"—for moderation is natural, whatever is beyond measure is held superfluous—; so is drunkenness which is lamented in the weeping of the prophet. Wherefore the Apostle says: *Be ye not drunk with wine, wherein is luxury; but be ye filled with the Holy Spirit.* There is, therefore, inebriation from sin; there is also, from grace. And perchance this inebriation from grace belongs to our nature, because, being made to the image and likeness of God, we ought to be filled with the Holy Spirit.

17, 62. Why should I speak moreover of the adjuration of drinkers? Why should I mention the oaths which they think it a crime to violate? 'Let us drink,' they say 'Here's to the health of the emperors', so that he who does not drink becomes guilty of irreverence; for he seems not to love the emperor who does not drink to his welfare. Oh the compliance of pious devotion! 'Let us drink to the welfare of the army, to the courage of our comrades,

sicut illi[4] qui calices ad sepulchra martyrum deferunt atque illic in uesperam bibunt; aliter se exaudiri[5] posse non credunt. o stultitia hominum, qui ebrietatem sacrificium putant, qui existimant illis ebrietatem placere qui ieiunio passionem[6]
63 sustinere didicerunt. quantos de intemperanti conuiuio nouimus ad tormenta uenisse! dum per[1] ebrietatem de imperio suo certant et sibi regna promittunt, honores aliis pollicentur, infelices ad poenam ducti sunt, qui quid dicerent nesciebant. unde[2] plerique boni iudices ea quae per ebrietatem dicta essent tenenda ad crimen non putauerunt. plerique etiam uino utuntur ut eculeo et quibus tormenta non eliciunt uocem proditionis eos temptant bibendo, ut patriae[3] statum, salutem ciuium, defensionis suae prodant consilia; uirtus enim plerumque uincit dolorem, fidem autem potus excludit. cognoui plerosque fidiculis[4] exulceratos[5] nomen suum negasse: quis
64 inter cymbia[6] texit quod latere cupiebat? quid[1] retexam auditum mihi non poculi, sed profluuii[2] genus, quo in ora hominum tamquam per fistulas aut canales[3] uina funduntur? homines hos an utres uerius aestimarim? tamen ipsi utres, nisi moderata transfusio[4] sit, saepe rumpuntur; per cornu[5] etiam fluentia in[6] fauces hominum uina decurrunt, et si[7] quis respirauerit, conmissum flagitium, soluta acies: loco[8] motus habetur. aqua[9] decurrens a Libano cautes rupeas soluit, quo- Cant 4, 15
modo mollibus putant nequaquam nocere uisceribus uinolen-
65 torum[10] impetus[11] fluentorum? elefantos[1] quoque ferunt promoscide[2] haurire aquae plurimum, eosdem tamen ad[3] sedandam sitim moderato potu esse contentos, sed si forte ab aliquo caupone fuerint mercede fraudati, indignantes replere concauum[4] promoscidis, non[5] ut ebibant, sed effundant, atque in momentariis[6] inundationibus[7] inrigare[8] eius tabernam de[9] quo se putauerant uindicandos. siccantur[10] ad potum subito

to the health of our sons.' And they judge that these prayers come to God, just as those who bring their cups to the tombs of the martyrs and drink there to the evening—otherwise they do not believe that they can be heard. Oh the folly of men, who think drunkenness a sacrifice, who consider that drunkenness is pleasing to those who learned to endure suffering by fasting! 63. How many do we know have come to torments through intemperate feasting! While they were disputing in drunkenness concerning their power and were assuring themselves of kingdoms, and promising honors to others, miserably were they lead to punishment who knew not what they said. Wherefore many good judges have thought that those things which are spoken in drunkenness ought not to be considered open to accusation. Many also employ wine as an instrument of torture; and those from whom torments do not elicit a word of betrayal, they tempt through drink to betray the state of their country, the safety of citizens and the plans of their own defense; for courage frequently overcomes pain, but drink expels loyalty. I know that many, though sorely wounded by cords, have refused to tell their name: who has concealed amid his cups what he wished to remain hidden? 64. Why should I disclose, not the kind of drinking but rather of pouring, of which I have heard, whereby wines are poured, as it were, into the mouths of men through tubes or pipes? Should I consider them men or, more truly, wineskins? Yet wineskins themselves, unless the pouring is moderated, often burst. Flowing also through a horn do wines run down into the throats of men; and if anyone takes breath, a disgraceful act is committed, the battle line is broken, he is considered as driven from his place. Water flowing down from Lebanon dissolved rocky cliffs; how do they think that the current of streams of wine can in no wise harm the tender vitals? 65. They say also that elephants drink up a great deal of water with their trunks, yet that the same are content to quench their thirst with a moderate draught; but if perchance they are defrauded of their due by some innkeeper, being angry, they fill up the hollow of their trunks, not to drink, but to pour forth; and in quick discharges they flood his tavern upon whom they had thought that they must take revenge. Quickly reservoirs for drinking are dried up and suddenly are poured out; everything swims. To

lacus ac repente funduntur, natant omnia: cui non mirum tam immania beluarum corpora superfluum nil tenere?

18, 66. Sed quid de uiris loquamur, quando etiam feminae, quas oportet sollicitiorem castitati sobrietatis adhibere custodiam, usque[1] ad ebrietatem bibunt? deinde[2] surgentes, quas etiam intra secreta[3] domus uel audiri ab alienis non conuenit uel uideri, prodire in publicum non uelato capite, uultu[4] procaci! apostolus[5] mulieres tacere etiam in ecclesia iubet, domi uiros suos praecipit interrogare. illae in plateis inuerecundos[6] etiam uiris sub conspectu adulescentulorum intemperantium choros[7] ducunt, iactantes comam, trahentes[8] tunicas, scissae[9] amictus, nudae lacertos, plaudentes[10] manibus, saltantes pedibus, personantes uocibus, inritantes in se iuuenum libidines motu[11] histrionico, petulanti oculo, dedecoroso[12] ludibrio. spectat corona[13] adulescentium et fit miserabile theatrum.[14] inter saltantium ruinas et spectantium lapsus caelum inpuro contaminatur aspectu, terra turpi saltatione polluitur, quae
67 perobscaenis[15] saltatibus[16] uerberatur. quomodo patienter[1] loquar, pie praeteream, conuenienter defleam? uinum nobis tantarum animarum damna intulit! etenim si uinum[2] et mulieres discedere a deo faciunt, quod uel ebrietas uel libido praeuaricationis inlecebrae sint, si singula ac separata (faciunt, unita)[3] quid faciant? unde non inmerito ait sapiens
68 ante nos quidam: *mulier*[4] *ebriosa ira magna.* quid[1] autem mirum, si uino decipiuntur animae feminarum, cum[2] omnes illae tribus patrum, cum de petra biberent aquam, manna manducarent, gentes ualidissimas uincerent, et non erat in his ullus infirmus? ubi[3] uero carnes desiderare coeperunt et desideriis[4] in Aegyptum conuertebantur, nequaquam[5] ex tot milibus hominum in terram repromissionis praeter duos peruenire meruerunt. itaque quid boni sit sobrietas, quid mali intemperantia hinc colligere[6] datur: quando[7] immurmurabant requirentes Aegypti delicias a[8] serpentibus moriebantur, quando per[9] maris rubri transibant semitam, aquam bibeant. non[10] igitur ueremur exemplum, non fugimus delicias, ne nos futurorum bonorum[11] adeptione defrudent? [12]

whom is it not marvelous that beasts of such huge bodies retain nothing superfluous?

18, 66. But why should we speak about men, when even women, whom a more solicitous care should urge to the chastity of sobriety, drink unto drunkenness? Then they rising, whom it does not befit to be heard or be seen by strangers even within the privacy of their homes, sally forth in public with unveiled head and brazen face! The Apostle orders women to be silent even in church; he enjoins them to ask their husbands at home. These in the public squares perform, before the gaze of debauched youths, dances shameless even to men, tossing their hair, trailing their tunics, with torn garments, with naked arms, clapping their hands, leaping with their feet, uttering loud cries, inciting the passions of the youths towards themselves by their histrionic movements, impudent eyes, and disgraceful wantonness. A circle of young men look on and a pitiable spectacle takes place. Between the falls of the dancers and the reelings of the spectators, heaven is contaminated with the impure sight; the earth which is beaten with obscene dances is polluted by unseemly dancing. 67. How shall I speak patiently, pass over piously, bemoan fittingly? Wine has inflicted upon us the loss of so many souls! For if wine and women cause men to depart from God, because both drunkenness and passion are allurements to sin; if singly and separately they do this, what would they do united? Wherefore not without cause does a certain wise man say before us: *A drunken women is great anger.* 68. Moreover what wonder if the souls of women are beguiled by wine, when all those tribes of the fathers, while they drank water from the rock, and while they ate manna, conquered the strongest nations, and there was not even one weakling among them? But when they began to desire flesh and were turned by their desires to Egypt, out of so many thousands of men not more than two deserved to enter the land of promise. And so what a good sobriety is, what an evil, intemperance, it is possible to gather from this: when they murmured seeking again the pleasures of Egypt, they were killed by serpents; when they crossed through the road of the Red Sea, they drank water. Shall we not, therefore, fear example, shall we not flee from pleasures, lest they defraud us from obtaining future blessings?

19, 69. Et quid aliorum utar sententiis? ipsi bene pasti ac luxuriosi quid sibi sperent audiamus. inducit enim eos Esaias propheta dicentes:[1] *manducemus*[2] *et bibamus; cras enim moriemur,* meritoque exclamat: *ululate*[3] *naues Cartaginis, quia perierunt et amplius non erunt.* quod est dictum de uisione Tyri, quam luxuriosam urbem cognouimus. ideoque[4] nona uisio est, non septima aut octaua, quod ea neque legem[5] custodiat neue euangelii gratiam, cum et sabbato[6] legitimo ignes libidinis adolere sit uetitum, et euangelii serie octauus dies resurrectionis inluceat. idem[7] autem dies primus atque octauus, quia dominica[8] dies in se recurrit. luxuria[9] ergo nec fidem habet nec obseruantiam disciplinae, luxuria seminarium[10] et origo uitiorum est. nec arbitremini me aduersus apostolum dixisse, quia[11] ille ait auaritiam radicem esse uitiorum omnium, quoniam luxuria[12] ipsius est mater auaritiae. etenim[13] cum exhauserit quis luxuriando[14] proprias
70 facultates, quaerit[15] postea auara conpendia. audistis[1] quid hodie lectum sit. *mercatores*[2] inquit *Phoenicum transmeantes mare; in aqua multa semen mercatorum sicut messis, quae defertur.* uicinae istae sunt ciuitates,[3] Tyrus Phoenicae, Sidon, uicinae ut locis ita et uitiis, mercatores a negotiationibus periculosa transfretatione[4] maris lucella[5] quaerentes. sollicita[6] uita hominum, inquieta[7] conuersatio et quodam semper in turbine, uentis ipsis mobilior, quibus uoluitur atque huc et illuc saepe iactatur. utique accusatis crebra naufragia: quis uos nauigare conpellit? quasi non inuidia[8] opum et terras faciatis intutas[9] et ad latrocinium plurimos excitetis? mare non ad nauigandum deus fecit, sed propter elementi[10] pulchritudinem. latius pelagi[11] fudit aequora certe, ut freto includeret terras, ne longius[12] tu uagus et exul errares. sed tempestate iactatur mare: timere ergo, non usurpare debetis. elementum innocens nil deliquit, temeritas humana sibi est ipsa discrimini. denique qui[13] non nauigat nescit timere naufragium. dominus dixit: *dominamini*[14] *piscium maris,* non dixit: enouigate[15] in fluctibus, denique

Is. 22,
Is. 23,
Exod. 35,3.
Matth 28, 1.
1 Tim 6, 10.
Is. 23,
Gen. 1, 28.
Ion. 1, sq.

19, 69. And why should I use the judgments of others? The well fed and luxurious, let us hear what they hope for themselves. For Isaias, the prophet, represents them as saying: *Let us eat and drink; for tomorrow we shall die;* and justly he exclaimed, *Howl ye ships of Carthage, because they have perished and will be no more.* This is said of the vision of Tyre, which we know was an extravagant city. And therefore the vision is the ninth, not the seventh or the eighth; because it observes neither the law nor the grace of the Gospel, since it was forbidden to kindle the fires of passion on the Sabbath of the Law, and according to the sequence of the Gospel, the eighth day dawns as the Day of the Resurrection. Moreover the first and the eighth day are the same, because the Lord's day returns to itself. Luxury, therefore, possesses neither faith nor the observance of discipline; luxury is the seedbed and origin of vices. And do not think that I have spoken contrary to the Apostle because he says that avarice is the root of all evils, since luxury is the mother of avarice itself. For when anyone has exhausted his own wealth by dissolute living, afterwards he seeks compensation through avarice. 70. You have heard what has been read to-day. *The merchants,* he says, *of the Phoenicians passing over the sea; in much water is the seed of merchants as the harvest that is brought in.* These are neighboring cities, Tyre of Phoenicia, Sidon; neighboring in sites, so also in evils; merchants seeking paltry gains from their business ventures by perilous crossing of the sea. Solicitous is the life of men, restless and always in a whirl, as it were, their way of living, more changeable than the very winds, by which it is turned and often tossed hither and thither. You of course complain of repeated shipwrecks: who compels you to sail? As if you do not make lands unsafe through the envy of riches, and excite many to piracy! God did not make the sea for navigation, but on account of the beauty of the element. He extended the expanses of sea rather widely that He might enclose the lands by water, lest you might stray too far as a wanderer and exile. But the sea is tossed by the tempest: therefore you ought to fear, not turn it to your use. The innocent element has committed no wrong, human temerity is a source of danger unto itself. Accordingly, he who does not sail knows not how to fear shipwreck. The Lord said: *Rule over the fishes of the sea;* He did not

et propheta Iona, qui missus est in Nineuem, ut paenitentiam[17] praedicaret, uqia uoluit nauigare, ut fugeret[18] a facie dei, tempestate turbatus et sorte[19] ductus et iactatus in mare et exceptus a ceto est.

71 Propheta quoque Dauid ait, cum dei circa[1] hominem commemoraret gratiam: *omnia*[2] *subiecisti sub pedibus eius, oues et boues uniuersas, insuper et pecora campi, uolucres caeli et pisces maris, qui perambulant semitas maris.* piscibus dedit,[3] non hominibus perambulare maris semitam. ad escam tibi mare datum est, non ad periculum: cibo, non ad mercatum utere. cur tibi periculum generas[4] de uoluptate? cur separatioris[5] elementi profunda rimaris? cur inuqietas[6] mundi altiora secreta?[7] cur postremo saepius sulcare[8] atque exarare fluctus inpatiens nauta contendis? cur temptas frequenter innoxia[9] aequora, inritas procellas? o inexplebilis[10] auaritia mercatorum! cedit tibi et mare et inquietudinem[11] tuam pelagus non potest sustinere. denique totiens recurrentibus mercatoribus exaratum: *erubesce,*[12] *Sidon, dixit mare.* tamquam fatigati[13] elementi uox ista dicentis est: *erubesce, Sidon,* hoc est 'meos[14] fluctus negotiator arguis, cum sis ipse fluctibus inquietior.[15] erubesce uel pudore, quoniam periculo non moueris. uerecundiores uenti sunt quam uestrae cupiditates. illi habent otia sua, numquam vestra quaerendi studia feriantur[16] et cum otiosa tempestas est, numquam uestra otiosa nauigia sunt. uersatur[17] unda sub remige, quando
72 quiescit a flamine.[18]. *non*[1] *parturiui* inquit *nec peperi nec enutriui iuuenes.* quid me inquietant[2] quos nescio, quos non agnosco?' *ite*[3] *in Cartaginem, ululate qui inhabitatis insulas!* supra dixit: *ululate,*[4] *naues Cartaginis!* Cartaginem etenim Tyrii condiderunt et[5] ideo Cartaginenses sequuntur luxuriam conditorum transfusa in se decolora[6] successione[7] nequitiae, pessimorum uitiorum heredes deteriores. et bene luxuriosos naues dixit. sicut illae uento ita hi cibo iactantur et uino.

Psa 7-9

Is. 2

Is. 2

Is. 2

Is. 2

say: 'Sail out on the waves.' Therefore even the prophet Jonas, who was sent Nineveh to preach penance, because he wished to sail so that he might flee from the face of God, was tossed by a tempest, and was selected by lot, and was cast into the sea, and was rescued by a whale.

71. The prophet David, also, said, when he was relating the favor of God toward man: *Thou hast subjected all things under his feet, all sheep and oxen, moreover the beasts also of the fields. The birds of the air and the fishes of the sea, that pass through the paths of the sea.* He has given to fishes, not to men, to pass through the path of the sea. For food was the sea given to you, not for your peril; use the food, but not for gain. Why do you create peril for yourself from enjoyment? Why do you lay open the depths of the more separate element? Why do you disturb the solitudes of the world? Why, at last, do you, as an impatient sailor, so often hasten to plough and dig up the waves? Why do you tempt the blameless seas, provoke the storms? Oh insatiable avarice of merchants! Even the sea yields to you and the main cannot withstand your unrest. Therefore, after being so often ploughed by returning merchants, *Be ashamed, O Sidon, hath said the sea.* This is the voice of the fatigued element, as it were, saying: *Be ashamed Sidon;* that is: 'Merchant you accuse my waves although you yourself are more restless than they. Blush indeed for shame since you are not disturbed by peril. More modest are the winds than your desires. They have their rests, never do your cravings for gain take holiday. Even when the weather is quiet never are your ships quiet. The water is churned under the oar when it is at rest from the blast. 72. *I have not been in labor,* it says, *nor have I brought forth, nor have I nourished up young men.* Why do they disquiet me whom I know not, whom I do not acknowledge?' *Go to Carthage, howl, ye inhabitants of the islands!* Above it said: *Howl ye ships of Carthage!* For the Tyrians founded Carthage, and so the Carthaginians followed the luxury of their founders, a degenerate succession of iniquity being transferred to them as baser heirs of shocking vices. And well did it call the luxurious, "ships". Just as the latter are tossed about by the wind, so are the former by meat and wine. Bodies filled with

insulas repleta potu inhabitant corpora, naufragiis circumsonant,[8] tunduntur fluctibus ebrietatis, nec per diem nec noctu quiescunt. horum[9] igitur mercatorum semen in aqua, (in aqua) messis fructus est. in aqua enim labores[10] suos seminant, ut pericula[11] metant, in aqua illis seges pullulat,[12] in aqua messis exuberat,[13] fructus ipse in aqua est, numquam tutus et solidus. unde recte ait: 'qui seminabat in terra non[14] introiuit in negotiationem, immo qui seminabat in caelo. sed[15] est et bona terra, in qua quicumque seminauerit fructus ei caelestes orientur.'

20, 73. *Ululate*[1] inquit—iterum ait—*naues Cartaginis, quoniam perit munitio uestra. et erit in illa die, relinquetur Tyrus* et infra: *eritque*[2] *post annos LXX Tyrus uti canticum meretricis.* uide quibus uerbis utatur propheta nec refugiat uerborum[3] istiusmodi uilitatem. nos interdum refugimus, non[4] quo nobis quam illis lingua sit castior, sed auctoritas inferior. maior enim uis rerum in talium expressione[5] sermonum[6] est, ut qui delicta non erubescunt[7] erubescant uel nomina delictorum. *erit* inquit *Tyrus ut canticum meretricis.* uidete ne cum aliquis illos choros[8] uiderit duci, turpia uerba cantari, dicat: ecce facta est *Tyrus ut canticum meretricis.* oraculum[9] 74 propheticae adnuntiationis impletum. et subiecit: *accipe*[1] *citharam, uagare, ciuitas meretrix oblita, bene citharam multa canta, ut fiat memoria tui. et erit post LXX annos Tyrus ut canticum meretricis et uisitationem faciet deus Tyri.* unde possumus et in[2] bono canticum[3] Raab illius meretricis accipere, quae exploratores Iesu fideli[4] mente suscepit. nam et dominus ait: *cantauimus*[5] *uobis, et non saltastis,* et Dauid ait: *cantate*[6] *domino canticum nouum, cantate domino omnis terra.* hoc est canticum meretricis, quod illa ante meretrix in Adam et Eua terra cantauit, meretrix in populo[7] nationum. haec meretrix plurimas meretrices bonas fecit, de quibus dictum[8] est a domino Iesu ad illum electum et seniorem populum dei: *publicani*[9] *et meretrices praecedunt uos in regnum dei.*

drink inhabit islands, resound with shipwrecks, are beaten with the waves of drunkenness, and are not quiet by day or night. Therefore the seed of these merchants is in the water; in the water is the fruit of their harvest. For in the water they sow their labors so that they reap dangers; in the water their crop sprouts for them; in the water their harvest grows abundant; the very fruit is in the water, never safe and sound. Whereupon he says rightly: 'He who sowed in the earth did not enter into traffic; that is, he, of course, who sowed in heaven. But there is also good earth, and whoever shall sow in this, for him there shall come forth heavenly fruits.'

20, 73. *Howl,* he says—he repeats it—*O ye ships of Carthage, for your strength is laid waste. And it shall come to pass in that day, Tyre shall be abandone;* and below, *but after seventy years, Tyre shall be as the song of a harlot.* Behold what words the prophet employs, and how he does not avoid the baseness of words of this kind. We ourselves sometimes avoid them, not because our tongue is more chaste than theirs, but our authority inferior. For very great is the force of words in the vivid exposition of such things, so that they who do not blush at their sins blush at least at the names of their sins. *Tyre shall be,* he says, *as the song of a harlot.* Beware, lest, when someone sees those dances being performed, and unseemly words being sung, he say: "Behold Tyre has become *as the song of a harlot.* The word of the prophet's announcement has been fulfilled." 74. And he added: *Take up a harp, wander about thou harlot city that hast been forgotten: sing well many songs, that thou mayest be remembered. But after seventy years Tyre shall be as the song of a harlot, and the Lord will visit Tyre.* Wherefore we can accept even in good part the song of that harlot, Rahab, who took in the spies of Josue with believing heart. For the Lord also says: *We have piped to you and you have not danced,* and David says: *Sing ye to the Lord a new canticle: sing to the Lord all the earth.* This is the song of the harlot which that harlot earth sang before in Adam and Eve; the harlot that sang in the people of the nations. This harlot made many good harlots, of whom it has been said by the Lord Jesus to that chosen and elder people of God; *The publicans and harlots shall go into the kingdom of God before you.*

75 Ergo quoniam tam misericordem habemus dominum, qui etiam graui ignoscat errori, conuertamur a uitiis, non[1] recedamus a lege, praeceptum[2] domini quasi seruuli[3] sedulis studiis exequamur. quid nobis cum inpuritatibus[4] et inpudicitiis,[5] quid cum operibus diaboli? audistis[6] hodie in lectione decursa quid legio[7] dixerit: *quid*[8] *mihi et tibi est, Iesu, fili dei?* et tu dic, si forte uides pugnare aduersum te diaboli temptamenta:[9] *'quid mihi et tibi est,* Belial?[10] ego seruus Christi sum, illius redemptus sanguine, illi me totum mancipaui.[11] quid mihi et tibi est? non noui opera[12] tua, nihil tuum quaero, nihil tuum possideo, nihil tuum desidero.' quanto magis nos separari oportet a diabolo, si se ille discernit[13] a Christo? et si fuimus ei in aliquo obnoxii, iam non sumus. confugimus[14] ad medicum. uulnera superiora curauit; et si quid superest acerbitatis, medella[15] non deerit. etsi quid iniuriae fecimus, memor non erit qui[16] semel donauit. etsi grauia deliquimus, magnum[17] medicum inuenimus, magnam medicinam gratiae eius accepimus; magna medicina enim
76 tollit[18] peccata magna. habemus etiam plura subdita,[1] quibus peccata[2] nostra redimamus. pecuniam habes, redime peccatum tuum. non uenalis est dominus, sed tu ipse uenalis es. peccatis tuis uenditus es: redime te operibus[3] tuis, redime te pecunia tua. uilis pecunia, sed pretiosa est misericordia. *elimosyna*[4] namque *a peccato liberat;* et alibi: *redemptio*[5] *uiri diuitiae eius;* et in euangelio: *facite*[6] *uobis amicos de mammona iniquitatis.* et uenenum frequenter antidoto[7] temperatur, hoc est ueneno uenenum[8] excluditur, ueneno mors repellitur, uita servatur. fac et tu quasi[9] bonus dispensator de instrumento[10] auaritiae subsidium[11] misericordiae, sinceritatis[12] gratiam de corruptionis[13] inlecebra.

21, 77. Audistis[1] quid hodie lectum sit: *ecce*[2] *uenit dominus disperdere orbem terrarum.* quasi manu sanctus propheta demonstret, quasi oculis aduenientem uideat iudicii[3] diem, ita dicit: *ecce uenit dominus disperdere orbem terrarum.* immo

75. Therefore since we have a Lord so merciful, that He forgives even a grievous sin, let us turn from vices, let us not depart from the law, let us follow out the precept of the Lord, as it were, with the zealous efforts of a servant. What have we to do with impurities and immodesties; what, with the works of the devil? You have heard in the lesson read to-day what Legion has said: *What have I to do with thee, Jesus, Son of the Most High God?* Do you also say, if perchance you see the temptations of the devil fighting against you: '*What have I to do with thee,* Belial? I am the servant of Christ, redeemed by His blood; I have given up myself entire to Him. *What have I to do with thee?* I know not thy works, I seek nothing of thine, I possess nothing of thine, I desire nothing of thine.' How much more ought we to be separated from the devil, if he sets himself apart from Christ? And if we have been subject to him in anything, we are no longer. We have taken refuge with the physician. He has cured our former wounds, and if any pain remains, a remedy will not be wanting. Although we have done some injury, He will not be mindful of it Who has once forgiven. Although we have committed grievous faults, we have found a great physician; we have received the great medicine of His grace; for great medicine removes great sins. 76. We have also many things furnished to us whereby we may redeem our sins. You have money: redeem your sin. The Lord is not venal, but you yourself are venal. You have been sold by your sins; redeem yourself by your works, redeem yourself by your money. Cheap is money, but precious is mercy. For *Alms delivereth from death;* and in another place: *The ransom of a man's life are his riches;* and in the Gospel: *Make unto yourselves friends of the mammon of iniquity.* And poison is frequently tempered by an antidote; that is, poison is expelled by poison; by poison is death repelled, life saved. Do you also, like a good steward, make the aid of mercy from the instrument of avarice, and make the favor of purity from the enticement of corruption.

21, 77. You have heard what has been read to-day: *Behold the Lord comes to destroy the world.* As if the holy prophet were pointing out with his hand, as if he were seeing with his eyes, the Day of Judgment approaching, so he says: *Behold the Lord comes to destroy the world.* Indeed since in spirit even the

quia in[4] spiritu prophetis etiam quae futura sunt tamquam praesentia reuelantur, ideo quae uidebat nobis quoque demonstrare cupiebat, ut nos ad conuersionem[5] ab[6] errore reuocaret.

78 nec tamen quisquam frangi debet, cum audit[1] quia disperdet dominus orbem terrarum, ne forte dicat: 'esto, nos grauia peccata commisimus: quid deliquit caelum, quid terra, quid mare, ut et illa disperdat? cur perit tam pulcher[2] ornatus?' angusti[3] est animi eiusmodi opinio. ceterum si altius[4] spectes, inuenies hoc esse pro nobis quod putas esse contra nos, iudicabis hoc esse pro mundo quod aduersus mundum arbitraris. non semper stadium refertum est spectatoribus, non semper certaminibus inquietum,[5] non semper concretum[6] puluere, sed quando certamina, tunc populus in spectaculo, luctator[7] in scammate,[8] puluis in stadio. ubi decursa certamina, conuentus soluitur, discedit unusquisque aut uictor ad gratiam aut uictus ad opprobrim. euehit[9] corona uictorem, uictum premit uerecundia, angit[10] iniuria. si quis ergo postea ingrediatur[11] stadium, uideat uacuum[12] celebritatis, dicat agonithetae[13] cur uacet stadium, cur sileant certamina, cur sollemnitas[14] ferietur,[15] respondebit qui agoni[16] praeest: 'oportet requiescere athletas, oportet[17] requiescere spectatores.' qui[18] enim laboris est fructus nisi requies post laborem? similiter et orbis terrarum aliquando soluendus est, ut sit requies fatigatis.

79 Athletae[1] sumus, in quodam stadio decernimus spiritali. denique bonus athleta dicebat: *facti*[2] *sumus spectaculum huius mundi;* et alibi: *sic*[3] *curro non ut in incertum, sic enitor, non ut aera caedens, sed castigo corpus meum;* et alibi: *superiora*[4] *obliuiscens et ea quae sunt priora adpetens ad destinatum sequor, ad brabium.* athletae[5] ergo sumus, legitime certandum est. multa luctamina[6] sunt, et qui hodie uictus est cras se reparat. ante ad brabium[7] contenditur, ad coronam postea. numquid[8] athleta otio uacat, cum semel dederit[9] cer-

things which are to come are revealed to the prophets as present, what he saw, therefore, he desired to show to us also that he might recall us to conversion from error. 78. And yet no one should be crushed when he hears that the Lord will destroy the whole earth, lest perchance he say: 'Let it be so, we have committed serious sins: in what has heaven failed, in what the earth, in what the sea, that He destroy these also? Why does such beautiful adornment perish?' A thought of this kind belongs to a small mind. But if you look more deeply you will find that this is for us which you think is against us; you will judge that this is for the world which you think is opposed to the world. Not always is the stadium crowded with spectators, not always restless with contests, not always thick with dust; but when there are contests, then there are people in the amphitheatre, a wrestler in the wrestling place, dust in the stadium. When the contests have been run off, the gathering is dispersed; each one departs either, as victor, to favor, or as vanquished, to disgrace. The crown raises up the victor; shame presses the vanquished, injury causes pain. If afterward, then, any one enter the stadium, and see it without a crowd, and should ask the superintendent of games why the stadium is vacant, why the contests are silent, why the celebration has ceased, the president of the contests will reply, 'The athletes must rest, the spectators must rest.' For what is the fruit of labor, if not rest after labor? In like manner the world also at some time must be destroyed, that there may be rest for the weary.

79. We are athletes, we strive, as it were, in a spiritual stadium. Hence, a good athlete was wont to say: *We are made a spectacle of this world:* and elsewhere: *I so run, not as at an uncertainity: I so fight, not as one beating the air: But I chastise my body;* and elsewhere: *forgetting the things that are behind, and stretching forth myself to those that are before, I press towards the mark, to the prize.* We are athletes, therefore; we must contend lawfully. There are many contests, and he who has been vanquished to-day, retrieves himself on the morrow. The contest is first for the prize, then for the crown. Does an athlete have any time for rest when once he has given his name for the contest? He exercises daily, he anoints himself daily. Even an athlete's diet

tamini nomen suum? exercetur cottidie, unguitur cottidie. ipse cibus ei agonisticus[10] datur, disciplina[11] exigitur, castimonia custoditur. et tu dedisti nomen tuum ad agonem[12] Christi, subscripsisti ad conpetitionem[13] coronae: meditare, exercere, ungere oleo[14] laetitiae, unguento[15] exinanito. cibus[16] tuus cibus sobrietatis sit, nihil habeat intemperantiae, nihil luxuriae, potus tuus parcior, ne quid ebrietatis obrepat, custodi corporis castimoniam, ut possis esse habilis[17] ad coronam, ne existimatio tua offendat spectatoris affectum,[18] ne te fautores tui neclegentem uideant et deserant. spectant te archangeli[19] et potestates et dominationes et illa angelorum decem milia decem milium. sub tantis erubescere considera quam dedecorosum[20] sit, ingressus[21] stadium uigorem[22] animae tuae excita, lacertos[23] excute. progressus in scamma[24] necesse est excipias puluerem, subeas aestiui[25] solis flagrantiam.[26] grauis aestus, sed dulcis uictoria: molesta caligo pulueris, sed speciosa[27] tolerantia.[28] nemo stadium[29] puluerulentus ingreditur, sed puluerulentum reddunt certamina: ibi[30] colligitur puluis, ubi palma proponitur. nemo[31] iterum
80 nitidus coronatur, puluerulentum decet uictoria. ueni ergo, domine Iesu, exeat[1] corona tua, dimitte uictores in requiem, uictos ad conpunctionem.[2] etsi[3] disperdis orbem terrarum, plura sunt inuisibilia[4] opera tua quam quae uidimus. qui angustioris[5] est animi illa non cernit, dolet[6] quod disperdas orbem terrarum, sed qui[7] nouit spectare quae inuisibilia sunt gaudet ut uenias et omnes liberes. gaudent athletae, qui possunt dicere: *ueniat*[8] *regnum tuum, fiat uoluntas tua sicut in caelo et in terra*s gaudebit[9] creatura mundi, ut a uanitate mundi istius liberetur, quae nunc[10] congemiscit et parturit, quia uanitati etiam illa creatura subiecta est, donec multiplicetur adoptio[11] filiorum et totius corporis redemptio conpleatur. in[12] bono ergo disperdet[13] orbem terrarum. erit[14] etenim caelum nouum et *nox*[15] *non erit amplius.* denique *reuelabit,*[16] inquit, *faciem eius, ut reuelata facie spectemus gloriam Christi.*

is given to him, discipline is demanded, continence is observed. And you have given your name for the contest of Christ, you have signed for the competition for the crown; take thought, exercise yourself, anoint yourself with the oil of gladness, cleanse yourself from ointment. Let your food be the food of sobriety, let it have nothing of intemperance, nothing of luxury; let your drink be rather moderate, lest any drunkenness steal upon you; guard the continence of your body, so that you can be fit for the crown; let not your character offend the feelings of the spectator; let not your supporters behold you neglectful of yourself and desert you. The Archangels behold you, and the Powers, and the Dominations, and those ten thousands of ten thousands of angels. Consider how disgraceful it would be to be shamed before such; having entered the stadium, arouse the strength of your soul, bestir your muscles. When you have come into the wrestling place you must take on dust, you must withstand the blazing heat of the summer sun. The heat is severe, but the victory is sweet; the cloud of dust is disagreeable, but the endurance is splendid. No one enters the stadium covered with dust, but the contests send him back covered with dust; there the dust is collected where the palm is offered. No one unsoiled, moreover, is crowned; victory becomes him who is covered with dust. 80. Come therefore, Lord Jesus, let Thy crown go forth, dismiss the victors to their rest; the vanquished, to penance. Even if Thou destroyest the world, more numerous are Thy invisible works than those which we have seen. He who is of too narrow mind does not see those things, he grieves because Thou destroyest the world; but he who knows how to perceive those things which are invisible, rejoices that Thou comest and freest all. The athletes rejoice who can say: Thy kingdom come, *Thy will be done on earth as it is in heaven.* The creature of the world, that now sighs deeply and travailleth, will rejoice that it will be delivered from the vanity of the world, because that creature also is subject to vanity, until the adoption of the sons be multiplied and the redemption of the entire body be completed. For good, therefore, He will destroy the whole world. For there will be a new heaven and *Night shall be no more.* Finally, *He will uncover his face,* He says, that *we all may behold the glory of the Lord with face uncovered.*

22, 81. Aduertimus[1] igitur in stadio constituti[2] quantis[3] aut delectationi aut dolori erimus, qui nunc fautores nobis sunt ne pro nobis incipiant erubescere. *sicut*[4] enim *erit gaudium in caelo super uno peccatore paenitentiam agente,* ita erit maestitia super[5] eo qui non[6] exorata uenia cursum[7] uitae huius confecerit. castigemus[8] ergo corpus nostrum ieiuniis, fugiamus indecoras comisationes. caueamus ne nobis dicatur: *ululate*[9] *a uino,* ne ueniat Moyses, Leuitas aduocet. quicumque paratus[10] ad dominum armatam dexteram gerat, separet se ab iis qui manducando et bibendo grauia contraxere peccata. et hodie Moyses uenit, cum lex[11] recensetur:

82 Moyses uocat, cum lex praecipit. apostolus docet *ut*[1] *separemus nos ab omni fratre inquiete agente.* percutiamus eum *gladio*[2] *spiritali, qui est uerbum dei.* non[3] fratris, non propinqui accipiamus personam, sed omnem inmundum[4] a Christi secernamus altaribus,[5] ut emundet[6] et corrigat lapsus

83 suos, quo[7] ad sacramenta Christi redire mereatur. si quis autem non est baptizatus, securior conuertatur[1] remissionem[2] accipiens peccatorum . . . uelut[3] ignis quidam peccata consumit, quia[4] Christus in igne et spiritu baptizat. denique hunc typum[5] legis in Regnorum libris, ubi[6] Helias super altare ligna inposuit et dixit ut mitterent[7] supra de hydriis aquam. *et*[8] *dixit: iterate, et iterauerunt. et dixit: iterate tertio, et iterauerunt et tertio.* et, cum[9] manaret aqua, precatus est Helias, et[10] ignis descendit e caelo. tu es homo super altare, qui ablueris[11] aqua, cuius exuritur culpa ut uita renouetur: lignum[12] enim et stipulam consumit ignis. noli timere ignem per quem inluminaris.[13] ideo tibi dicitur: *accedite*[14] *ad eum et inluminamini.* suscipite iugum Christi. nolite[15] timere quia iugum est: festinate, quia leue est. non conterit[16] colla, sed honestat. quid dubitatis, quid procrastinatis?[17] non alligat ceruicem[18] uinculis, sed mentem[19] gratia

84 copulat, non necessitate constringit, . . . quid[1] negas adhuc esse temporis? omne[2] tempus oportunum ad indulgentiam. si[3] aurum tibi offeram, non mihi dicis: cras ueniam, sed iam

22, 81. We note, therefore, when we are in the stadium, to how many we shall be a joy or grief who are now our supporters. Let them not begin to blush for us. For just as *There shall be joy in Heaven upon one sinner doing penance,* so there will be sadness upon him who has made the course of this life without obtaining forgiveness. Therefore let us chastise our bodies by fasting, let us flee unseemly revelling. Let us take care that it may not be said to us: *Howl from wine;* lest Moses may come, lest he summon the Levites. Whoever is ready for the Lord let him bear his right hand armed, let him separate himself from those who, through eating and drinking, have contracted grievous sins. Even to-day Moses comes when the Law is spoken of; Moses calls when the Law commands. 82. The Apostle teaches *That we withdraw ourselves from every brother acting disorderly.* Let us pierce him *with the sword of the Spirit which is the word of God.* Let us not respect the person of a brother, of a kinsman, but let us separate every unclean man from the altars of Christ, that he may cleanse and amend his faults, that he may deserve to return to the Sacraments of Christ. 83. Moreover if anyone has not been baptized, let him with all the greater security be converted, receiving the remission of his sins . . . as a kind of fire consumes sins, since Christ baptizes in fire and spirit. Hence, you read of this type in the Books of Kings where Elias placed wood upon the altar and told them to pour water thereupon from urns. *And he said, Do the same the second time. And they did it the second time. And he said: Do the same also the third time,* and when the water dripped about, Elias prayed and fire descended from heaven. You, O man, are upon an altar, you who are purified by water and whose sin is burned out that life may be renewed; for fire consumes wood and stubble. Do not fear the fire through which you are enlightened. Therefore it is said to you: *Come ye to him and be enlightened.* Take up the yoke of Christ, do not fear because it is a yoke; hasten because it is light. It does not bruise the neck but adorns it. Why do you hesitate, why do you delay? It does not bind the neck with chains, but it unites the mind by grace; it does not constrain by compulsion, . . . 84. why do you say that it is not yet time? All times are opportune for indulgence. If I should offer you gold you do not

exigis. nemo differt, nullus excusat: redemptio[4] animae promittitur, et nemo festinat. Iohannes[5] in paenitentiam baptizabat, et omnis Iudaea conueniebat: Christus[6] baptizat in spiritu, Christus gratiam dispensat,[7] et cum fastidio conuenitur. typum[8] baptismatis demonstrauit Helias[9] et caelum aperuit, quod fuit clausum tribus[10] annis et sex mensibus. quanto maiora munera ueritatis sunt! aperuit utique caelum non pluuia descendens, sed ascendens gratia; nemo[11] enim nisi per aquam et spiritum ascendit in regnum caelorum. clauserat caelum hominibus perfidia,[12] sed aperuit fides.
85 patebat et ante hoc caelum hominibus. denique[1] Enoch raptus ad caelum est. iterum[2] clausum est, sed aperuit Helias,[3] qui raptus est curru. et uos potestis ascendere, si sacramenti[4] gratiam consequamini. quousque delectationes, quousque comissationes? instat[5] iudicii dies: dum differs gratiam, mors[6] adpropinquat. quis dicat: 'non mihi nunc uacat, occupatus sum, non[7] mihi demonstres lumen, nolo tam cito me redimas, non mihi adhuc opus est regnum[8] caeleste?' nonne hoc dicit qui[9] excusat a baptismate? et quanta gratia renouaris, o homo! (purgaris) et non exureris, sanaris et non doles, reformaris[10] et non dissolueris, ictum[11] mortis non excipis et resurgis.[12] et adhuc dissimulas,[13] adhuc expectas ut uiuas saeculo,[14] postea te reseruas deo? ignoras[15] quod Cain propterea displicuerit sacrificium, quoniam non primitiua[16] optulit,[17] sed primitiuis ipse perfunctus[18] de[19] sequentibus munus[20] deo temptauit offerre, Abel autem primitiarum[21] oblatione praelatus meruit insigne pietatis?

say to me: 'To-morrow I shall come,' but you demand it immediately. No one delays, no one excuses: redemption of the soul is promised, and no one hastens. John baptized unto penance and all Judaea followed him: Christ baptizes in Spirit, Christ dispenses His grace, and is met with scorn. Elias showed the type of baptism and opened heaven which had been closed for three years and six months. How much greater are the rewards of truth! Not the descending rain, indeed, opened heaven, but ascending grace; for no one save by water and the Spirit ascends into the Kingdom of Heaven. Faithlessness had closed heaven to man, but faith opened it. 85. Heaven even before this was open to men. Therefore Henoch was taken up into heaven. Again is was closed; but Elias opened it, who was taken up in a fiery chariot. And you can ascend if you obtain the grace of the Sacrament. How long will there be licentious pleasures, how long drunken revelling? The Day of Judgment draws nigh; while you put off grace, death approaches. Who would say, 'Now I have no time. I am busy, do not show me the light, I do not wish that Thou redeem me so quickly, I have yet no need of the Kingdom of Heaven?' Does he not say this who excuses himself from baptism? And with how great grace are you renewed, O man! You are purified from sin and are not burned, you are cured and do not suffer, you are remade and are not dissolved, you do not receive the sting of death, and you rise again. And do you yet neglect it, do you yet intend to live for the world, and then keep yourself for God? Do you not know that on this account the sacrifice of Cain was displeasing, that he did not offer the first fruits, but he himself, after enjoying the first fruits, tried to offer a gift to God from those remaining; but that Abel, preferred through his offering of the first fruits, merited the mark of piety?

COMMENTARY.

Section 1.

1. **Helia:** Schenkl has this reading; the Benedictines, Elias; the Vulgate, Elias; the Greek, Ἠλίας. On the spelling of the word with *h*, a probable imitation of the Septuagint, cf. Vigouroux, Vol. 2, p. 1670.

2. **divinum ad patres resultavit oraculum:** *divinum . . . oraculum* is a pagan phrase used in a Christian sense. Ambrose often uses the word *oraculum* with the epithet *caeleste* also. Cf. McGuire 166. The T. L. L. V 1621, 77-78 quotes the combination *divinum oraculum* for: Stat. Theb. 1, 491; Firm. err. 14, 1; 22, 2; Aug. civ. 10, 23. *resultavit* is Poetic, Silver, and Late Latin. Cf. K.-Schm. s. v. The word occurs frequently in Ambrose in connection with "prophecies or utterances of Scripture, and of the voice of God." For examples, cf. McGuire 236. For the Scriptural allusion, cf. Num. 10, 9-10.

3. **tuba canerent:** for the phrase, cf. Paul. Fest. p. 19: tubis canebant; Comm. Apol. 1001: ecce canit caelo rauca tuba. For further citations, cf. T. L. L. III 265, 72-84; 266, 1-10. The expression here is due to Scriptural influence.

4. **populi sui:** for the use of *populus* in this sense referring to the chosen people, cf. Deut. 32, 36: iudicabit Dominus *populum suum*.

5. **misericordiae . . . incentiva:** in its use here as a neuter subst., *incentivum* is Late Latin, being cited for: Tertullian, Ps.-Cyprian, Arnobius, Ammianus, Jerome, Rufinus, Sidonius. It also occurs as a feminine subst. in Ambrose. Cf. B.-G. s. v. For a further instance of the same phrase, cf. Ambr. off. 2, 28, 136.

6. **in diebus laetitiae:** in Late Latin, especially in Eccl. Latin, the preposition with the Abl. to express time becomes practically the rule. For a complete treatment of the temporal Abl. with *in*, cf. Salonius 131-132. The phrase here is undoubtedly due to Scriptural influence. Cf. Cant. 3, 11: et *in die laetitiae*; Esther 9, 22: dies isti . . . laetitiae; Tob. 13, 10: agite dies laetitiae.

7. **in numeniis suis:** for this use of the Abl. cf. n. 6. The word *numeniis* is confined to Eccl. Latin, being cited first for Tertullian. For the allusion, cf. Psalm 80, 4: Buccinate in neomenia tuba, in insigni die sollemnitatis vestrae.

8. **unde et:** the use of *unde* as an equivalent of *quare* is Late Latin. Cf. K.-Schm. s. v.; Salonius 212. The use of *et* = *etiam* is found to some extent in Livy, and then in Silver and especially in Late writers. The use of *et* = *etiam* after *unde* = *quare* is very common in Ambrose. Cf. McGuire 41.

9. Psalm 80, 4. The Old Version reads: Canite Deo initio mensis in tuba, in diem insignis sollemnitatis nostrae. For the Vulgate reading cf. n. 7 above. Cf. also Basil 164 A (1 A): Σαλπίσατε, φησίν, ἐν νεομηνίᾳ, σάλπιγγι, ἐν εὐσήμῳ ἡμέρᾳ ἑορτῆς ὑμῶν. Τοῦτο πρόσταγμά ἐστι προφητικόν.

10. **dies sollemnitatis:** *sollemnitas* is Late Latin, being cited from Gellius on. It is especially common in the Christian writers. Note the use of the Gen. of quality without an accompanying adjective. This use probably occurs first in Phaedrus and Ps.-Quintilian, and then in Late writers from Apuleius on. Cf. St.-Schm. 399; Salonius 84-89. The phrase *dies sollemnitatis* is obviously used here under the influence of the Scriptural passage above.

11. **tamquam . . . progredientes:** *tamquam* with the present participle in the Classial period is cited only for Cic. Brut. 201: et ego *tamquam* de integro *ordiens* . . . inquam; but the construction becomes frequent in Silver and Late Latin. Cf. St.-Schm. 603; K.-Steg. II, 1, 791. This usage is frequent in the *Letters* of St. Ambrose. Cf. Adams 71.

12. **adnuntiemus sollemnitatis diem:** *adnuntiare* is Silver and Late, and particularly frequent in Eccl. Latin. Cf. T. L. L. s. v. For the phrase *sollemnitatis dies*, cf. n. 10.

13. **simul nobis et certamen imminet et victoria repromittitur:** for the thought cf. Num. 10, 9. *certamen*, a term borrowed from the language of the games, is employed here in the sense of a spiritual struggle. The use of such expressions in portraying the battle or contest that the Christian must fight with the powers of evil in his combat for salvation, occurs frequently in Eccl. Latin, chiefly

under the influence of the well-known passages in St. Paul quoted in Sect. 79. Cf. Teeuwen, Sprachlicher Bedeutungswandel bei Tertullian, pp. 101-120; particularly pp. 106-108. *repromittitur*, " to promise again " or " anew," as here, is first cited for Suetonius. Cf. B.-G. s. v.

14. **non quo ipse egeret certamine:** the use of *non quo* with the subjunctive to express a rejected reason is confined chiefly to Cicero. Cf. St. Schm. 787; K.-Steg. II, 2, 385. For a further instance in Ambrose, cf. McGuire 153.

15. **ut nobis formam bellandi ante praescriberet et postea daret gratiam triumphandi:** for very similar expressions, cf. Cic. rep. 2, 26: animos ardentis consuetudine et cupiditate bellandi mitigavit Numa; Sil. 8, 26: praecepta modumque bellandi. Numerous instances of the same nature are cited in the T. L. L. I 1817, 1818. For a like development of the same thought, cf. Ambr. epist. 63. 15: unde et dominus Jesus volens nos adversus diaboli tentamenta fortiores reddere, certaturus ieiunavit; ut sciremus quia aliter illecebras mali non possumus vincere.

16. **denique ieiunavit salvator . . . temptator accessit:** for the allusion, cf. Luc. 4, 2. *denique* = *igitur*. This use of *denique* is Late Latin. Cf. K.-Schm. s. v. *ieiunare* is Late Latin, probably used first by Tertullian. Cf. K.-Schm. s. v.; Rönsch 165. *salvator:* Late Latin, and used very commonly among Christian writers as a designation of Christ. Cf. K.-Schm. s. v. *temptator:* used here as often in Christian writers to designate Satan. The word itself is Classical. For further instances of this and other terms used by Ambrose for designating Satan, cf. Petschenig's Index (C. S. E. L. vol. 64, 6) 428.

17. **gulae direxit spiculum dicens:** the usual construction with *dirigere* " aiming at " or " directing at " is *ad* or *in* with the Acc.; but the Dat., as here, is rare, being cited twice for Vergil, once for Sen., Bell., Drac., Baudon., Apon. Cf. T. L. L. V 1240, 25; 1241. 63. 65. 82. 84; 1243, 40; 1244, 41. To these add the present passage from Ambrose. For a similar expression, cf. Ambr. Nab. 14, 62; epist. 63, 15. Used of weapons, *dirigere* is noted first for Vergil in Poetry, and first for Valerius Maximus in Prose. This

usage is frequent in the Poets and the Vulgate. Cf. T. L. L. V 1241, 58 ff. For the phrase *dirigere spiculum*, cf. Ov. met. 12, 605: arcus obvertit in illum certaque letifera *direxit spicula*; Verg. Aen. 7, 497: Ascanius curvo *direxit spicula* cornu. *spiculum* in Classical Latin is mostly Poetical. The present participle of *dicere* introducing Scriptural quotations is almost conventional in Eccl. Latin. Cf. Bayard 245.

18. Luc. 4, 3.

19. **laquei:** as here, "snares of sin", is frequent in Ambrose, who like other Eccl. writers, employs the word through the influence of Scripture. Cf. e. g. Ambr. Nab. 6, 28; 17, 73.

20. **praetendit:** in this sense of "to put before another", Poetic in Classical Latin, being cited in this meaning first for Vergil.

21. **inlaquearet adpetentiam corporalem:** *inlaqueare* is very rare. In its transferred meaning, as here, it is cited for Cicero and Horace. Cf. B.-G. and For. s. v. *adpetentiam* is noted twice for Cicero, three times for Pliny, otherwise Late. The T. L. L. gives eleven citations from Ambrose exclusive of the present passage. Cf. T. L. L. II 279, 60-84; 280, 1-20. The adjective *corporalis* is found first in Seneca's Letters. It is most common in Eccl. writers. Cf. T. L. L. s. v.

22. Luc. 4, 4. The Old Version has *in pane solo vivet* for *in solo pane vivit*. The thought is developed more fully by Basil (who adds a passage from Matth. 11, 11; and also refers incidentally to II Cor. 11, 27; ibid. 12, 2; Matth. 4, 2). Cf. Bas. 177 C (7 E, 8 A).

23. **absolutione diabolicae quaestionis:** *absolutio* used in this sense of "a solution" (of a riddle) is Late Latin. For similar phrases, cf. Aug. quaest. hept. 1, 162; 4, 18: facilior est *absolutio quaestionis,* quia . . . ; Macr. Gramm. VI (diff. 18, 3): haec et quaestio et absolutio cum latinitate communis est. Cf. T. L. L. I 181, 66-78. *diabolicus:* Eccl. Latin, being cited first for Iren. 5, 25, 1.

Section 2.

1. **speciosa militia:** the use of *speciosa* in this sense of "beautiful" "brilliant" is Poetical and Silver Prose. *militia* (Poetic, Silver, and Late) is used here by Ambrose pertaining to "warfare" in the military service of Christ. Cf. Teeuwen 106 ff. Undoubtedly the use of the word here is due to Scriptural influence. Cf. Job 7, 1: militia est vita hominis super terram. Cf. also Sect. 1, n. 13.

2. **ut ieiunare delectaret:** such an apparent irregularity in sequence of tenses is found in Classical Latin even in Cicero, particularly in consecutive clauses as here. Cf. St.-Schm. 703. On the use of *ieiunare*, cf. Sect. 1, n. 16.

3. **magis quam:** = *potius quam*. This deviation from the Classical usage is frequent in Late writers. Cf. K.-Schm. s. v. *magis*.

4. **de Heliae ieiuno ore vox missa caelum clausit:** for the allusion, cf. 3 Kings 17, 1 ff.; 16, 31 ff. Basil develops this thought at length. He refers to 3 Kings 19, 8 ff., and quotes 3 Kings 17, 1. Cf. Bas. 172 C (5 BC); 193 B (14 D).

5. **populo Iudaeorum:** Scriptural. Cf. 1 Mac. 8, 20: et *populus Iudaeorum* miserunt nos ad vos; 1 Mac. 14, 20: *populo Iudaeorum*, fratribus, salutem.

6. **etenim:** *etenim* is common first in Cicero and then in other Classical writers. It is less frequent among Silver writers, but its usage is again extensive in Late Latin. Cf. St.-Schm. 681; K.-Steg. II 2, 128.

7. **altare:** the singular of this word is found first in Petron. 135 and Apul. Plat. 1, 1; and then very frequently among Christian writers. Note that Ambrose uses the word here of a pagan altar. For further instances of this designation for an altar to false gods, cf. 4 Kings 23, 12, 15-16; 16, 10 ff.; 2 Par. 14, 2; and especially 4 Kings 21, 4-5 where both *altare* and *ara* are synonymous terms indicating the pagan altar. On the distinction between *altare* and *ara*, cf. Cabrol-Leclercq, Dictionnaire d'Archéologie Chrétienne et de Liturgie I 3155-3189, especially pp. 3156-3157.

8. **idolo:** when used in Classical writers the word means "image", "spectre", "apparition", while in the Christian sense

it signifies "an image of a false god". Cf. B.-G. For further citations from Ambrose, cf. Barry 212.

9. **ad verbum prophetae:** for the allusion, cf. 3 Kings 17, 1; 18, 1. The phrase *ad verbum prophetae* is a Scriptural echo; cf. e. g. Bar. 1, 21; Deut. 13, 3.

10. **tribus annis et sex mensibus:** it seems certain now that duration of time expressed by the Abl. appears already in Early Latin; cf. e. g. Ter. Ad. 520: ut triduo hoc perpetuo e lecto nequeat surgere; Plaut. Mil. 212: quoi bini custodes semper totis horis occubat. Though Catullus, Cicero, and Caesar use this construction, its frequency only becomes apparent in Propertius and Ovid, and then in subsequent writers who, for the most part, prefer this usage to that of the Acc. of duration. Cf. St.-Schm. 452; K.-Steg. II 1, 360; Svennung 22 ff.; Salonius 121-132.

11. **ros pluviae:** the expression is probably due to Biblical influence; cf. 3 Kings 17, 1: si erit annis his ros et pluvia.

12. **cecidit super terram:** for this phrase, cf. 1 Kings 17, 49: et cecidit in faciem suam super terram; 2 Kings 13, 31: et cecidit super terram.

13. **congrue:** Late Latin. Cf. T. L. L. s. v.

14. **terrena:** in this sense of the "things of earth", as opposed to heaven, Late and chiefly Eccl.

15. **condemnationem:** cited twice for Cicero; otherwise common only in the Jurists and Late writers. Opposed to *absolutio*, as here, it is Eccl. Cf. T. L. L. IV 122, 78-84; 123, 49-54. Cf. also McGuire 113.

16. **ad viduam in Sarepta Sidoniae:** for this phrase and for the thought of the remainder of this Section, cf. 3 Kings 17, 9, ff.

17. **devotionem:** Late Latin in its transferred meaning, of "piety", "devotion", as here, and particularly common in Eccl. writers. The word is very frequent in Ambrose. Cf. T. L. L. V 879, 20-40.

18. **ariditatis:** cited for Varro and Pliny, otherwise for Late writers. For further instances of it in Ambrose, cf. T. L. L. II 564, 15-55.

19. **aerumnam:** though this word appears quite frequently in the works of Cicero, there is a suggestion in his De Finibus 2, 118, that its use was already archaic: sic enim maiores nostri labores non fugiendos tristissimo tamen verbo aerumnas etiam in deo nominaverunt. (Cf. T. L. L. s. v.) It appears in Sallust, Livy and Seneca, but Quintilian does not hold it in good repute. (Cf. Inst. 8, 3, 26.) Late writers from Apuleius on employ the word quite frequently. Cf. T. L. L. I 1069, 11 ff. Cf. also K.-Schm. s. v., and McGuire 124.

20. 3 Kings 17, 16. Ambrose is the source for this reading in the Old Version as cited by Sabatier. Schenkl, adopting the readings of certain Mss., writes *polenta* while the Benedictines have *pollentae*. The latter certainly seems to be the correct reading, as the phrase is obviously taken from Scripture. The Greek has: *καὶ ἡ ὑδρία τοῦ ἀλεύρου οὐκ ἐξέλιπεν*; the Vulgate: hydria farinae non defecit. Cf. also 3 Kings 17, 7.

21. **torrentis:** as a substantive = *flumen* etc., cited once for Cicero; otherwise Poetical, Silver, and Late. Cf. B.-G. s. v.; Georges s. v.

22. **fluenta:** Poetical, Silver, and Late. The word is common in Ambrose. Cf. T. L. L. s. v.

Section 3.

1. **ieiunus filium viduae ab inferis resuscitavit:** for the allusion, cf. 3 Kings 17, 22. Cf. Bas. 172 C (5 B): *νηστεύων ἀπέδωκε τῇ χήρᾳ τὸν παῖδα, ἰσχυρὸς φανεὶς κατὰ τοῦ θανάτου διὰ νηστείας.* *resuscitare:* signifying "to raise from the dead", confined to the Christian writers who use it frequently.

2. **ieiunus pluvias ore deposuit, ieiunus ignis deduxit e caelo:** for the allusion, cf. 3 Kings 18, 38 and 45.

3. **ieiunus curru raptus ad caelum:** cf. 4 Kings 2, 11.

4. **quadraginta dierum ieiunio:** cf. 3 Kings 19, 8.

5. **divinam . . . praesentiam:** the "Divine Presence". The T. L. L. (V 1622, 12) cites only one instance of this phrase: Bened. reg. 19, 2. Cf. Linderbauer 262. From Ambrose, add the

present instance and Iac. 1, 7, 31; ibid. 1, 8, 39: divinae praesentiae.

6. **ieiuno ore statuit fluenta Iordanis, etc.:** for the allusion, cf. 4 Kings 2, 8. For the phrase *ieiuno ore*, cf. Sect. 2, n. 4.

7. **redundantis:** this use of *redundans* as a simple adjective is cited only for Eccl. Latin. Cf. Georges and B.-G. s. v.

8. **alveum:** is Poetical, Silver and Late when signifying a "channel" or "bed of a river", as here. Cf. T. L. L. I 1790, ff.

9. **pulverulento:** mostly Poetic and Silver Latin.

10. **divina sententia:** a Classical phrase employed here in a Christian sense. For further instances of its occurrence in Pagan and Christian authors, cf. T. L. L. V 1622, 82-83.

11. **cum ipso raperetur corpore:** for the thought, cf. 4 Kings 2, 11.

12. **caelestem vitam:** cf. Cic. Tusc., 1, 75: hoc et, dum erimus in terris, erit illi caelesti vitae simile. For further citations of this phrase, cf. T. L. L. III 69, 69-70.

13. **supernae usum conversationis exhibebat in terris:** cf. Vulg. Phil. 3, 20: nostra autem conversatio in coelis est: unde etiam Salvatorem exspectamus Dominum nostrum Iesum Christum. The adjective *supernus* is Poetic, Silver, and Late. The use of *conversatio* in this sense of "manner of living" is Late and especially common in Eccl. Latin. Cf. T. L. L. IV 850, 71-84; 851 ff.

Section 4.

1. **substantia et imago caelestis:** *substantia* is cited first for Quintilian. Cf. Kaulen 28; K.-Schm. s. v. On the nature and substance of heaven, Ambrose has an elaborate discussion in his hex. 1, 6, 20-24. Cf. T. L. L. III 72, 44-45 for further instances of *imago* with the epithet *caelestis*.

2. **refectio:** Silver Latin.

3. **cibus mentis:** for the same phrase, cf. Sect. 5.

4. **excidium:** Poetical, Silver, and Late.

5. **remedium salutis:** for a somewhat similar combination of these words cf. Cic. Cluent. 67: acrioribus saluti suae remediis subveniendum putavit. *salus* in this sense of "eternal salvation" is Eccl. Latin and occurs frequently in Scripture, appearing e. g. 194 times in the Vulgate.

6. **radix gratiae:** for a similar expression, cf. Ambr. Cain et Ab. 2, 9, 28: fidem esse radicem virtutum omnium; id. in psalm 118, serm. 12, 21: radice virtutum.

7. **fundamentum est castitatis:** for similar expressions, cf. Cic. Planc. 9: pietas fundamentum est omnium virtutum; Sen. dial. 7, 15, 4: non das virtuti fundamentum gravi; Ambr. in Luc. 5, 82: omnium autem fundamentum docet esse virtutum obedientiam caelestium praeceptorum.

8. **hanc hereditatem sobrietatis:** for the allusion, cf. 4 Kings 2, 14. *sobrietas* is used only by Seneca and Val. Maximus in the Silver Age and then by writers of the later period. In its use here Ambrose is apparently influenced by the Latin New Testament which makes *sobrietas* the equivalent of the Greek *σωφροσύνη*. For a fuller discussion of the word, cf. McGuire 227.

9. **abstemiae:** cited for, Lucilius, Varro, Vitruvius, Horace, Ovid, Quintilian, and Pliny; otherwise Late Latin. For instances of the word in Ambrose, cf. his exc. Sat. 2, 96; in psalm 118, serm. 20, 4. Cf. T. L. L. I 188, 52-84; 189, 1-14.

10. **dereliquit:** in this sense of "bequeath" found in Sall. Iug. 5, 7: Iugurtham Masinissa . . . privatum dereliquerat; then in Seneca and Pliny. Otherwise it is confined to Late Latin. Cf. T. L. L. V 627, 49-73.

11. **in hac virtute et spiritu Heliae venit:** cf. Luc. 1, 17: ante illum in spiritu et virtute Eliae. The phrase, *in spiritu venire* is Scriptural; cf. e. g. Luc. 2, 27: et venit in spiritu in templum.

12. **denique in deserto et ille vacabat ieiuniis:** *esca autem eius erat locustae et mel silvestre:* for the allusion, cf. Matth. 3, 4. *esca autem . . . silvestre* is taken directly from Matth. 3, 4, but is not so noted by Schenkl. On the use of *denique*, cf. Sect. 1, n. 16. On the fasting of John in the desert, cf. also Bas. 177 C (7 E).

13. **et ideo:** this use of *et ideo* as a conclusive particle to connect coordinate sentences is confined chiefly to Fronto and later writers, although occurring in Varro and Celsus. For its use in Ambr. Nab., cf. McGuire 43. Cf. K.-Steg. II, 2, 146.

14. **possibilitatem:** Late Latin. For instances of its use in Ambrose, cf. Adams 100; Barry 23.

15. **supergressus fuerat:** this verb is Silver and Late Latin. On the use of *fueram* here to form a compound tense, cf. Introduction, p. 25.

16. **de ipso:** *ipso* = *eodem* here. The use of *ipse* alone = *idem* may occur even in Suetonius, but the usage only becomes quite definite and frequent from Tertullian on. Cf. St.-Schm. 479-480; Svennung, Orosiana, 67-68; Salonius, 236.

17. Matth. 11, 9 ff. Except for the use of *qui* for *et* this is identical with the Old Version.

18. **scriptum est:** = *γέγραπται*, is a Scriptural phrase occurring, e. g., 100 times in the Vulgate. Due to this Biblical influence, Eccl. writers employ the expression frequently to introduce Scriptural quotations.

19. **equos . . . currus . . . ascendere:** *ascendere equum* is cited first in Latin Prose for Suet. Iul. 61. Other citations are given in the T. L. L. II 755, 60-33. As used here with the Acc. without a preposition, the verb is Poetic, Silver, and Late. Cf. T. L. L. II 755, 46 ff. McGuire (213) attributes the frequency of this verb in Eccl. writers to the influence of the Latin Bible. It occurs, e. g., more than 600 times in the Vulgate.

20. **incorruptibilis:** Eccl. Latin.

Section 5.

1. **gestis:** the phrase "res gesta" is the common Classical usage, although *gesta* is already found in Nepos. Cf. Georges s. v.

2. **frequenti . . . sermone:** for a similar expression, cf. Apul. met. 8, 2: sermonibus assiduis et conversatione frequenti. Cf. T. L. L. VI 1300, 22.

3. **digessimus:** in this sense of " to discourse ", the verb is cited for Val. Maximus, Columella, Pliny, Quintilian, Frontinus, and then for Late writers. Cf. T. L. L. V 1119, 45-84; 1120, 1-33.

4. **recurramus:** very rare in this meaning " to have recourse to ", being cited only for Quintilian and Tacitus. *decurrere* and *confugere* (the latter very frequent in Cicero) are ordinarily used in this sense.

5. **ad supernorum . . . cognitionem:** *supernus* in its subst. use, as here, is Late and chiefly Eccl. For the adjectival use of the word, cf. Sect. 3, n. 13.

6. **materialis:** Late Latin. Cf. B.-G. and Georges who cite: Tert. adv. Val. 17; Ambr. virg. 3, 1, 1; Rufin. Orig. in Rom. 7, 4; id. Orig. in Cant. pr. p. 300; Aug. bon. coniug. 20; Macr.; Chalc. comm. 219; Dionys. Exiq. Greg. Nyss. creat. 13; and the present passage. Adams (102) notes the word for Ambr. epist. 7, 4; 22, 4; 64, 92; Barry (95) lists it also for Ambr. virginit. 110, 115.

7. **cibus mentis:** for the same phrase, cf. Sect. 4.

8. **epulantur animae:** for a similar thought, cf. Sidon. epist. 4, 9, 3: per lectionem inter edendum saepius sumit animae cibum.

9. Ioh. 4, 34. The Old Version and Vulgate read: Dicit eis Iesus: Meus cibus est, ut faciam voluntatem eius, qui misit me, ut perficiam opus eius.

10. **cibus angelorum:** a Scriptural echo. Cf. Psalm. 77, 25: panem angelorum. Cf. Bas. 180 C (8 D): *εἰ δὲ καὶ ἀγγέλων ἐστί τις τροφή, ἄρτος ἐστίν.*

11. **divino famulentur imperio:** for the phrase, *divinum imperium*, cf. Apul. met. 11, 22. *famulor* is cited once for Cicero, Catullus, Publil. Syrus, Val. Maximus, Lucan, Val. Flaccus, Silius; twice for Plin. nat.; 8 times for Statius. It becomes frequent only from Tertullian on. Cicero, Catullus, and Publilius employ the word absolutely, whereas its use with the Dat., as here, is the common construction. Cf. T. L. L. s. v.

12. **repositae epulae:** for the same expression, cf. Verg. georg. 3, 527: non illis epulae nocuere repostae. For a full discussion of

the use and meaning of this phrase, cf. Conington's note on Vergil's Georgics 3, 527.

13. **sicerae:** = σίκερα, from the Hebrew *sekar*, is Eccl. Latin. B.-G. cites it from Tertullian on. It appears in Scripture in: Deut. 14, 26; 29, 6; Judges 13, 4, 7, 14; Prov. 31, 6. Cf. also Sect. 54, n. 8.

14. **distentio corporis:** *distentio* is Late and very rare. For a similar thought, cf. Paul. Nol. epist. 50, 13 extr. (= Aug. epist. 121, 13): distentio corporis animae sobrietatem necat. Concerning the history of distentio and the distinction between the use of *distentus* and *distentio*, cf. T. L. L. V 1516, 69-74.

Section 6.

1. **quando lux clara resplenduit:** for the allusion, cf. Gen. 1, 3. *resplenduit* is Poetic, Silver, and Late. The word occurs five times in Scripture, and is used in this passage under Biblical influence.

2. **secundus dies . . . quando caeli factum est firmamentum:** for the thought, cf. Gen. 1, 3. *firmamentum* translates the Greek στερέωμα of the Septuagint Gen. 1, 6; Ezech. 1, 22. With this meaning of "firmament", i. e., the sky, the heaven above, the word is Eccl. Cf. T. L. L. VI 805, 76-84; 806, 1-36.

3. **tertio die terra pabulum germinavit:** cf. Gen. 1, 11: germinet terra herbam viventem et facientem semen. *germinare* is cited by For. for Hor. epod. 16, 45; Columella, Pliny, and Late Latin. McGuire (181) notes that the word occurs 48 times in the Vulgate; and for Silver Latin, Quicherat notes further that it occurs in Statius, Silius, and Martial. Georges, B.-G., and Harper do not cite Columella.

4. **caelestis disciplina:** for the phrase, cf. Sol. 32, 37; 56, 3; caelestis disciplina. Cf. T. L. L. V 1320, 22. *disciplina* with the epithet *divina* appears in Apul. met. 3, 19; and Tert. idol. 20.

5. **quarto die luminaria facta sunt solis et lunae:** for the thought, cf. Gen. 1, 16. *luminaria:* Georges, For., and B.-G. cite

the word for Cato, r. r. 14; Cic. Att. 15, 26, 4; and then for Eccl. Latin.

6. Gen. 1. 20. Ambrose follows the Old Version here with the exception of *repentia* for *reptilia*. The Greek is the same as the Old Version, but the Vulgate differs considerably: producant aquae reptile animae viventis, et volatile super terram sub firmamento caeli. Cf. Ambr. hex. 5, 1, 2: producant aquae reptilia animarum viventium secundum genus, et volatilia volantia super terram secundum firmamentum caeli.

7. Gen. 1, 21. Ambrose follows the Old Version. The Vulgate reads: et vidit Deus quod esset bonum.

8. Gen. 1, 22. The Old Version has: *et replete aquas in maris,* for *et replete aquas, quae sunt in mari.* The Vulgate reads: benedixitque eis, dicens: crescite, et multiplicamini, et replete aquas maris: avesque multiplicentur super terram.

9. **manducate:** Early, Silver, and Late Latin; frequent in Eccl. writers. Cf. Rönsch, Itala, 214. The word occurs 175 times in the Vulgate.

10. **sexto die bestiae sunt creatae:** for the allusion, cf. Gen. 1, 25, 28 ff. When meaning "to create" by the power of God, *creare* is confined for the most part to Eccl. Latin. Cf. T. L. L. IV 1161, 21-74.

11. **divina . . . opera:** for the phrase, cf. Cic. nat. deor. 2, 138: artificiosi operis divinique testantur; Val. Max. 5, 1, 11: divinorum Caesaris operum; and in its Christian sense, as here, Ambr. in psalm 118, serm. 17, 8: divinorum operum potestate; ibid. serm. 3, 46: divina . . . opera laudando; id. hex. 2, 3, 9: quis enim potest facile esse divini operis aestimator.

12. **circa:** in this sense of "in respect to" "regarding", Late Latin. Cf. T. L. L. III 1093-95.

13. **feriari:** in this sense of *cessare ab opere,* or *quiescere, feriari* is found first in Ambrose. Cf. T. L. L. VI 518, 61-82. Cf. also McGuire 223.

14. **quod per cibos mundus haberet imminui:** note the use of the *quod* clause for the Inf. with Subj. Acc. Cf. Introduction,

p. 41. *per* is employed here as an equivalent of the Abl. of means. This usage occurs even in Classical Latin, but its frequency is confined to the Vulgar and later writers. Cf. Linderbauer 117; St.-Schm. 438; K.-Steg. II 1, 584. It should be noted, however, that here perhaps the idea of agency is stronger than that of means or instrument. *habeo* with the passive infinitive is Ecl. Latin. This usage does not appear before Tertullian. Cf. St.-Schm. 558; Salonius, 284 ff., especially pp. 286-7; Georges I 2996, 5 B.

15. **nemo delictum sciebat . . . nemo noverat mortem:** note that Ambrose uses *scire* and *novisse* in exactly the same sense.

Section 7.

1. **plantavit dominus paradisum ad gratiam beatorum:** the words *plantavit dominus paradisum* should have been italicized by Schenkl, as they are taken from Gen. 2, 8. The Old Version has: Et plantavit Deus paradisum in Eden ad Orientem; the Vulgate: Plantaverat autem Dominus Deus paradisum voluptatis a principio; the Greek: καὶ ἐφύτευσεν Κύριος ὁ θεὸς παράδεισον ἐν Ἐδεμ κατὰ ἀνατολάς.

2. **posuit ibi hominem operari et custodiri eum:** these words should have been italicized by Schenkl, for Ambrose in his use of the infinitive after *posuit* is giving an exact rendering of the Greek, Gen. 2, 15: ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν. The Old Version reads: Et posuit eum in paradiso, ut operaretur et custodiret; Vulgate: et posuit eum in paradiso voluptatis, ut operaretur et custodiret illum.

3. **illic:** cited for Caesar and Sallust; otherwise Early, Poetic, and Late.

4. **legem constituit:** the phrase *legem constituere* is common in Cicero, being cited nine times by Merguet I 658.

5. **sciebat enim quod per escam culpa haberet intrare:** note the use of *scire* with a *quod* clause for the Inf. with Subj. Acc. Cf. Introduction, p. 41. On the use of *per*, cf. Sect. 6, n. 14. The present active infinitive with *habeo* occurs in Cicero's early Orations and letters, but the construction only becomes common in Eccl. Latin, being so employed, e. g., in the Old Version and Tertullian

under the influence of a similar construction in Greek with ἔχω. Cf. St.-Schm. 558.

6. **praevaricatione:** in this sense of "transgression" or "deviation from the Law of God," *praevaricatio* is Eccl. Latin. Cf. Kaulen 25.

7. **mandato dei:** the phrase is Scriptural; cf., e. g., Lev. 4, 13: Fecerit quod contra mandatum Domini est.

8. Gen. 2, 17. This reading differs from the Old Version, Greek and Vulgate. Ambrose quotes this verse in the same way in his parad. 5, 26, but adds *autem* after *ligno*. The Old Version reads: De ligno autem cognoscendi bonum et malum, non manducabitis de illo: qua die autem ederitis ab eo, morte moriemini. Cf. also Bas. 168 A (3 A).

9. **nemo praevaricari noverat:** in the sense of "to transgress" "to fail in duty toward God", *praevaricari* is Eccl. Latin. Cf. Kaulen 156; Linderbauer, 317. The word occurs 51 times in the Vulgate. On the use of *novisse* = "to know how", with the Inf., cf. Introduction, p. 36.

10. **indictum:** = *mandatum*. This use of the p. p. p. of *indicere* as a strict subst. with the Gen. is not cited in any of the *lexica*. For a further apparent subst. use of the word in Ambrose, cf. in psalm 118, serm. 8, 48: indictum est ieiunium, cave ne negligas.

11. **praevaricatio legis a diabolo:** for the allusion, cf. Gen. 3, 1, 8. On the use of *praevaricatio*, cf. n. 6.

12. **latebra:** the word is usually in the plural in Classical Latin.

13. **cognitio infirmitatis:** a Scriptural echo; e. g., cf. Rom. 3, 20: per legem enim cognitio peccati; 2. Par. 6, 29: cognoscens plagam et infirmitatem suam.

14. **interdictis abstinuerunt:** *abstinere* + *ab* with the Abl. is the ordinary Classical construction, though the simple Abl. is found in Cicero, Caesar, and Sallust. Cf. T. L. L. I. s. v.

15. **nudatos se esse cognoverunt:** for the allusion, cf. Gen. 3, 11.

16. **culpae agnovit auctorem:** for similar phrases, cf. Liv. 1. 4, 2: quia deus auctor culpae honestior erat; id. 21, 11, 6: auctorem culpae et reum criminis. For further instances in Ambrose, cf. Cain et Ab. 2, 19, 10: qui non agnovit auctorem; fug. saec. 7, 44: auctor culpae.

17. Gen. 3, 13. The Old Version reads: Serpens seduxit me, et manducavi; the Greek: Ὁ ὄφις ἠπάτησέν με, καὶ ἔφαγον; the Vulgate: Serpens decepit me, et comedi.

18. Matth. 26, 41. The Old Version and Vulgate have *vigilate* for *ieiunate*, and *ut non* for *ne* = ἵνα μή of the Septuagint.

19. **gula de paradiso regnantem expulit:** for a similar thought, cf. Ps. Ambr. serm. 27, 5: Adam enim per escam paradisum perdidit, Esau per lentem honorem primatus amisit, Iudas per bucellam sumsit. *expellere* with *de* is rare, being noted only for: Cic. Att. 4, 3, 2 and Liv. 41, 3. Ordinarily *expellere* takes the simple Abl. or *ex*; sometimes *ab. paradiso*, designating both "the Garden of Eden" and "the abode of the blessed," is Eccl. Latin. In its literal sense of "a park" the word is cited for Gellius and Augustine. Cf. Georges s. v., B.-G. s. v., etc. On the present passage, cf. also Bas. 168 B (3 C).

Section 8.

1. Gen. 3, 22. The Old Version has *Dominus Deus*, otherwise the same as the present passage. The Vulgate reads: Ecce Adam quasi unus ex nobis factus est.

2. **hoc est:** on the use of this expression, cf. Introduction, p. 20.

3. **denique vestivit eum tunica pellicia:** for the allusion, cf. Gen. 3, 21: Fecit quoque Dominus Deus Adae et uxori eius tunicas pelliceas eos. The expression *tunica pellicia* is used under the Scriptural influence of the verse quoted. *pellicia*, equivalent to the Greek σπάτειος is Late Latin occurring, e. g., 6 times in the Vulgate.

4. **indumentum:** cited for Seneca, Gellius, and later writers.

5. **divina:** as a subst. pertaining to the gods and things celestial, *divinum* is frequent in Classical and Silver Latin. Its

usage among Eccl. writers refers strictly to God, what concerns Him, Heaven, and Heavenly things. Cf. T. L. L. V 1625, 38 ff.

6. **aperuisti oculos:** in Classical Latin this phrase is found only once, in Cicero, Mil. 85: aliquando ad cum puniendum oculos aperuisti; and rarely in Silver Latin, being cited only for Celsus and Curtius. The expression, however, is frequent in Late Latin, being especially common in the Vulgate and Eccl. writers. Cf. T. L. L. II 216, 73 ff.

Section 9.

1. Psalm. 68, 11.

2. **operimentum:** cited only for Cato, Cicero, Sallust, and Pliny before Late Latin. When used figuratively, as here, it is noted only for Ambr. Noe 29, 112. Add the present passage to the one cited in Georges, B.-G., For. and H.

3. **temptatore:** cf. Sect. 1, n. 16.

4. **velamen:** Poetic, and Silver Prose.

5. Psalm 31, 1.

6. **remittit:** as used here in the sense of "to remit sin", *remittere* is Late Latin.

7. **abolet:** appears first in Vergil, and then in later poetry and prose; being especially frequent in Eccl. Latin in the sense of "effacing the baseness of sin".

8. **obumbrat:** Poetic, Silver, and Late Latin. Throughout this Section note the absolute use of the transitive verbs.

9. **maesto:** McGuire (125) states that *maestus*, though Classical, is mostly Poetic, noting e. g., that Merguet cites but ten instances from Cicero, and that Wetmore notes its occurrence forty-five times in Vergil.

10. **affectu:** this word is found once in Cicero (Tusc. 5, 47); otherwise it is Poetic, Silver, and Late Latin. Ambrose uses it frequently. Cf. T. L. L. I 1185 ff.; K.-Schm. s. v.

11. **elimosyna a peccato liberant:** for the allusion, cf. Tob. 4, 11: quoniam eleemosyna ab omni peccato et a morte liberat; Dan. 4, 24: et peccata tua eleemosynis redime; cf. also Aug. civ. 21, 27:

per eleemosynas dimitti posse peccata. *elimosyna* = ἐλεημοσύνη is Eccl. Latin. *peccatum* is Eccl. Latin as used here in the sense of "sin". Cf. Kaulen 21.

12. **vidit esse se nudum:** for the allusion, cf. Gen. 3, 7; cumque cognovissent se esse nudos.

13. **in diebus . . . ieiuniorum vestrorum:** Scriptural; cf., e. g., Is. 58, 3: in die ieiunii vestri; Jerem. 36, 6: audiente populo in domo Domini in die ieiunii. For the use of the Abl. of time with *in*, cf. Sect. 1, n. 6.

14. Is. 58, 8. Ambrose follows the Greek: *τότε ῥαγήσεται πρόϊμον τὸ φῶς σου, καὶ τὰ ἰάματά σου ταχὺ ἀνατελεῖ, καὶ προπορεύσεται ἔμπροσθέν σου ἡ δικαιοσύνη σου, καὶ ἡ δόξα τοῦ θεοῦ περιστελεῖ σε.* The Old Version and Vulgate differ slightly.

15. Psalm. 103, 2. Ambrose differs from the Old Version, Greek, and Vulgate, which in turn vary slightly. The Old Version reads: amiciens te lumine sicut vestimentum; the Greek: *ἀναβαλλόμενος φῶς ὡς ἱμάτιον*; the Vulgate has *amictus* for *circumdatus*, otherwise the same as Ambrose.

16. **bonum vestimentum, quando circumdat dominus:** a Scriptural allusion. Cf. Act. 12, 8: Circumdat tibi vestimentum tuum. *circumdare* as a synonym of *induere, vestire*, is almost entirely Poetical, Silver, and Late. Cf. T. L. L. III 1130, 78-84; 1131, 1-30.

Section 10.

1. **nudatus erat Noe, quando inebriatus est:** for the thought, cf. Gen. 9, 21 ff. St. Ambrose follows St. Basil here. Cf. Bas. 169 B (4 C). For another instance of the development of the same verse, cf. Ambr. Noe 31, 118. The verb *inebriare* is Late Latin.

2. **per ignorantiam:** this phrase, cited in Georges and Harper as Late, no doubt is used by Ambrose through the influence of Scripture, where it appears 13 times. *ignorantia* is rare in Classical Latin, being cited first for Cicero (2 times), Caesar (once). The word becomes frequent in Silver and Late writers. Cf. K.-Schm. s. v., Georges s. v.

3. **in principio generis humani:** for a similar expression, cf. Cic. off. 1, 11: principio generi animantium omni est a natura tributum, ut se tueatur. The phrase *in principio* is used apparently for the first time by Cicero.

4. **ebrietas:** cited once for Cicero, otherwise Poetic, Silver, and Late. It is particularly common in Eccl. writers.

5. **vineam ipse plantavit:** the words *vineam* and *plantavit* should have been italicized by Schenkl as they are quoted exactly from Gen. 9, 20: Coepitque Noe vir agricola exercere terram, et plantavit vineam.

6. **dedit naturam, ignoravit potentiam . . . :** for a similar development of this thought, cf. Ps. Ambr. apol. Dav. II 3, 18: Noe ebriatus est, et qui non inebriatus est diluvio inebriatus est vino. Sed ille naturam vini ignorabat, non enim ante potaverat.

7. **nec:** = *ne . . . quidem*. Cf. Introduction, p. 22.

8. **pepercit:** in this sense of "to forbear to injure", "have mercy upon", Eccl. Latin.

9. **quid mirum:** for this phrase, cf. Cic. Cato 35: quid mirum igitur in senibus, si infirmi sunt aliquando, cum id ne adolescentes quidem effugere possint? Cf. also Hor. carm. 2, 13, 33; Ov. ars. 3, 110.

10. **creaturas:** Late Latin.

11. **iste:** = *is* or *ille*. Cf. Introduction, p. 19.

12. **insuetos senis artus:** for a similar expression, cf. Tib. 1, 4, 48: opera insuetas . . . manus.

13. Psalm. 75, 7. The Old Version has *dormierunt* and *ascendebant* for *dormitaverunt* and *ascenderunt*, otherwise the same as the Greek and Vulgate, which are identical with Ambrose. Cf. also Ambr. in psalm. 118, 4, 29; id. patr. 7, 33; id. Nab. 15, 64.

14. **ascendit corporis voluptates:** note the metaphorical use of *ascendere*. For the phrase *corporis voluptates*, cf. Cic. fin. 1, 55: animi voluptates et dolores nasci fatemur e *corporis voluptatibus*. This same expression occurs in Ambr. Nab. 15, 64, noted by McGuire 215. On the use of *ascendere*, cf. Sect. 4, n. 19.

15. **iustus:** this subst. use of *iustus* equivalent to *iustus vir* is found only in Nep. Arist. 1, 5; Hor. sat. 2, 1, 16; and in Ov. fast. 1, 252, before Silver and Late Latin; particularly Eccl. Latin, where the usage increases in frequency. Cf. Georges and B.-G. s. v. For further references to Noe as a "just man", cf. Gen. 6, 9: Noe vir iustus atque perfectus fuit in generationibus suis; Eccli. 44, 17: Noe inventus est perfectus, iustus.

16. **obdormivit:** cited for Plautus (twice), Cic. (once), then for Pliny, Celsus, Suetonius, and Late Latin. Cf. Georges s. v.

17. **inventum:** the subst. *inventum* is cited for Cic. Mur. 61 in the plural; otherwise, for Terence, Nepos, Vergil, Ovid, Livy, and Quintilian, before Late Latin.

18. Tim. 5, 23. The Old Version reads: sed vino modico utere propter stomachum, et frequentes tuas infirmitates. The Greek and Vulgate are practically the same.

Section 11.

1. **inconcussa:** Silver and Late Latin, being cited for Seneca, Pliny, Tacitus, Lactantius, and Cyprian.

2. **consorte naturae:** for the same phrase, cf., e. g., Tract c. Arrian. p. 14, 25, and Paul. Nol. carm. 31, 511, cited in T. L. L. IV 486, 72 ff. McGuire (106) notes the following instances of the phrase in Ambrose: Nab. 1, 2; Tob. 1, 5; ib. 14, 48; in psalm 1, 14; in psalm 118, 13, 5; and Baxter (103) cites it for Ambr. incarn. 8, 82.

3. **obsequia:** cited only for Cicero (rarely) in Classical Prose; otherwise Poetic, Silver, and Late.

4. **oprepserat quidem fraternae praelationis invidia:** for the allusion, cf. Gen. 4, 4. *praelatio* is cited only for Val. Max. 7, 8, before Late writers. For further instances of the word in Ambrose, cf. Cain et Ab. 1, 3, 11; and for the phrase *praelationis invidia*, Ambr. Iac. 2, 2, 5: qui praelationis iniustae oneratur invidia.

5. **non illis . . . nocent vina quos temptant:** for a similar thought, cf. Plin. 23, 1, 20, 35: vina temptant caput.

6. **sed et:** = sed etiam. Cf. Introduction, pp. 39-40.

7. **temulenta:** cited for Cicero, otherwise Early, Silver, and Late.

8. **irreverens:** Silver and Late Latin.

9. **flammatur:** used figuratively as here, the word is Silver and Late. For a similar use of *flammare* in Ambrose, cf. Noe 29, 112: plerique iuvenali accensi calore aut luxuria . . . flammati aut avaritiae rapti cupiditate. Cf. T. L. L. VI 874, 5-41.

10. **temulentia:** Silver and Late Latin; the word is rare. Cf. McGuire (212) for a collection of instances of its use.

Section 12.

1. **legimus etiam quod patrem Loth inebriaverint filiae:** for the allusion, cf. Gen. 19, 33 ff. Note the use of *legimus quod* for the Inf. with Subj. Acc. Cf. Introduction, p. 41.

2. **sexus:** cited only for Cicero before Silver and Late writers.

3. **locus ferarum magis latibulis quam humanis aptior domiciliis:** for a similar expression, cf. Cic. Rab. Post. 42: cum etiam ferae latibulis se tegant. Note the use of *magis* for *potius*. Cf. Introduction, p. 22. *latibulum* in its literal sense, as here, is cited only for Cicero and Catullus before Late Latin.

4. **generatricis:** this word is noted only for Mela 1, 49; Aug. c. litt. Petil. 2, 81; Ambr. Noe 28, 106. Cf. Georges.

Section 13.

1. **Abraham vinum in suo convivio ministrabat:** for the allusion, cf. Gen. 18, 2, 8.

2. **exhibebat:** in this sense of "furnish" "to put before" of food, etc., *exhibere* is cited for Ovid and Late Latin. Cf. Georges I, p. 2553, 3.

3. **mundi . . . auctorem:** for the phrase, cf. Sedul. op. pasch. 5, 20, p. 291, 4: (auctor) mundi. Cf. T. L. L. II 1206, 4.

4. **agnoscebat auctorem:** for further instances of this phrase, cf. Sect. 7, n. 16.

5. **materia peccati:** for similar expressions, cf. Ov. trist. 4, 1, 34; materiam culpae persequiturque suae; Sall. Catil. 10, 4: materies omnium malorum.

6. **remissio peccatorum:** Scriptural. Cf. e. g., Matth. 26, 28: in remissionem peccatorum; Eph. 1, 17: in quo habemus . . . remissionem peccatorum; Col. 1, 14.

Section 14.

1. **denique adnuntiavit eum:** for the allusion, cf. Matth. 3, 4. On the use of *denique*, cf. Sect. 1, n. 16. *adnuntiare* with a personal object, as here, is Eccl. Latin; cf., e. g., Iudith 10, 16: duxeruntque illam ad tabernaculum Holofernis annuntiantes eam; Lact. inst. 4, 15, 31: illum (Christum) prophetae adnuntiaverunt. Cf. T. L. L. I 788, 30-73. Cf. also Sect. 1, n. 12.

2. **Iohannes neque manducans panem neque bibens vinum:** Scriptural. Cf. Matth. 11, 18: venit enim Ioannes, neque manducans, neque bibens. Cf. Bas. 177 C (7 E): *Ἰωάννου δὲ ὁ βίος μία νηστεία ἦν· ὃς οὐ κλίνην εἶχεν, οὐ τράπεζαν, οὐ γῆν ἀροσίμην, οὐκ ἀροτῆρα βοῦν, οὐ σῖτον, οὐ σιτοποιόν, οὐκ ἄλλο τι τῶν κατὰ τὸν βίον.*

3. **incentivo:** cf. Sect. 1, n. 5.

4. **vel:** = *et*. Cf. Introduction, p. 39.

5. **nepotem:** with this meaning "nephew", cited in the lexica only for Suetonius, Eutropius, Jerome, and Ven. Fortunatus.

6. **diluvio superstes:** for the same phrase, cf. Heges. 5, 41 l. 30: diluvii superstites. Cf. T. L. L. V 1192, 8· *diluvio* is cited for Varro; otherwise Poetic, Silver, and Late.

Section 15.

1. **Moysen quoque cognovimus:** for the allusion, cf. Exod. 15, 25.

2. **aquarum amaritudines temperasse:** for a similar thought, cf. Hil. myst. p. 18, 24: quid . . . in se momenti lignum habebat

. . . ut amaritudinem aquae aboleret; Ambr. off. 3, 1, 6: ciborum temperat amaritudines Elisaeus; ib. Hel. 6, 18. *amaritudo* is cited in the lexica for Varro, and then for Silver and Late writers.

3. **petra:** Silver and Late. It is used here under Scriptural influence. Cf. Exod. 17, 6, below.

4. **vini abundantia:** *abundantia* appears in Cicero (7 times) and Sallust; otherwise, in Silver and Late writers. For the phrase, cf. Cels. 1 pr: cibi vinique abundantia; Val. Max. 2, 5, 6: nimiae vini abundantiae; for further examples, cf. T. L. L. I 227, 15 ff.

5. Exod. 17, 6. The Old Version has *ex ea* after *aqua;* the Greek has ὁ λαός μου for *populus*; otherwise the same as Ambrose. The Vulgate reads: percutiesque petram, et exibit ex ea aqua, ut bibat populus. Cf. also, Num. 20, 11.

6. **periculosum enim erat vinum ministrare:** the use of *periculosum est* with the Inf. is cited first for Livy and Curtius. Cf. Georges s. v. *periculosus.*

Section 16.

1. **legem dedit:** *dare legem* is a technical legal expression. Cf. T. L. L. V 1677, 83-84; 1678, 1-8.

2. **ipsum quoque ieiunantem:** for the allusion, cf. Exod. 19, 16. Ambrose is obviously following Basil here: Ἀλλὰ καὶ Μωσέα διὰ νηστείας ἔγνωμεν προσβαλόντα τῷ ὄρει. Οὐ γὰρ ἂν κατετόλμησε καπνιζομένης τῆς κορυφῆς, οὐδ' ἂν ἐθάρσησεν εἰσελθεῖν εἰς τὸν γνόφον, εἰ μὴ νηστείᾳ καθώπλιστο. Cf. Bas. 169 C (4 C).

3. **nimbosa:** Poetic and Silver Latin.

4. **fumigans:** *fumigare* is cited for Varro and Columella; otherwise, for Late Latin. The adjectival use of the Pres. Part., as here, is noted first for Gellius, and then for later writers. Cf. T. L. L. 1537, 32-84. The present passage is cited.

5. **neque vero introisset in nubem:** for the expression, cf. Exod. 24, 18: Et intravit Moyses in mediam nubem.

6. **sine periculo salutis:** for a similar phrase, cf. Cic. leg. agr. 1, 21: de periculo salutis et libertatis loquor.

7. **munitus armis ieiunii:** for similar expressions, cf. Sall. Iug. 89, 4: *muniti* advorsum hostis non moenibus modo et *armis* atque viris; Bell. Afr. 42, 2: ieiuni sub armis stetissent; Hier. epist. 130, 10: *ieiunorum* tibi *arma* sumenda sunt. For the allegorical use of military terms by Eccl. writers, cf. Sect. 1, n. 13. Ambrose is following Basil here, 169 C (4 C) (quoted in n. 2 above).

8. **quadraginta enim diebus ieiunavit in monte:** cf. the Old Version, Exod. 24, 18: fuit in monte quadraginta diebus, et quadraginta noctibus. Note the use of the Abl. to express duration of time, undoubtedly due here to Scriptural influence. On this usage cf. Sect. 2, n. 10.

9. **a domino deo nostro:** Scriptural; cf., e. g., Deut. 29, 18: cuius cor aversum est hodie a Domino Deo nostro.

10. **et in superioribus quidem montis lex dabatur Moysi:** for the allusion, cf. Exod. 32, 1 and 6. Ambrose follows Bas. 169 D (4 D) closely in the development of this thought: *καὶ ἄνω μὲν ἡ νηστεία νομοθεσίας πρόξενος ἦν, κάτω δὲ ἡ γαστριμαργία εἰς εἰδωλολατρίαν ἐξέμηνεν. Ἐκάθισε γὰρ ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν . . . Τεσσαράκοντα ἡμερῶν προσεδρίαν νηστεύοντος καὶ δεομένου τοῦ θεράποντας ἄχρηστον ἀπέδειξεν οἰνοφλυγία μία. Ἃς γὰρ ἡ νηστεία ἔλαβε πλάκας δακτύλῳ θεοῦ γεγραμμένας, ταύτας ἡ μέθη συνέτριψεν, οὐκ ἄξιον κρίναντος τοῦ προφήτου μεθύοντα λαὸν νομοθετεῖσθαι παρὰ τοῦ θεοῦ.*

11. **luxu . . . epulantium:** with the use of *luxu* here, cf. Verg. Aen. 6, 604: epulaeque ante ora paratae Regifico luxu.

12. **spectaculo motus fregit tabulas:** for the allusion, cf. Exod. 32, 19.

13. **indignum . . . ut:** the use of a subst. clause introduced by *ut* after *indignum est* (esse) is not cited in the lexica or grammars except Draeger. The construction, *dignum est ut*, which seems parallel with this, is employed by Vitr. 2, 7, 4, and Late writers. Cf. St.-Schm. 763; K.-Steg. II, 2, 242; T. L. L. 1143, 52-60. Draeger Vol. II (258) cites the following three instances of the use of *indignum est ut:* Aug. civ. 2, 12: indignum fuit ut malediceret; 3, 12: indignum erat ut latitaret; 7, 11: indignum ut . . . alter ad curam geniculi . . . pertineret.

14. **tabulas legis:** *tabulas* here refers to the two tables of the Ten Commandments; and *lex,* as often in Eccl. writers, to the Old Law, the Law of Moses.

15. **conteri fecit ebrietas:** Cicero (epist. 9, 25, 1) uses *conterere* once; otherwise it is Early, Poetic, Silver, and Late, being particularly common in the Old Version, Vulgate, and Eccl. writers. Cf. T. L. L. IV s. v. On the use of *facio* with the Acc. and the Inf. in the sense of "make to" "cause to," cf. Introduction, p. 37.

SECTION 17.

1. **sterilitatem matris Sampso vini abstinentia fecundavit:** for the whole allusion, cf. Judges 13, 4 and 14. Cf. Bas. 172 A (4 E, 5 A). *sterilatas* is cited for Cicero, four times (Merguet); otherwise it is Silver and Late Latin. *abstinentia* with the Gen., as here, is Silver and Late Latin. Cf. K.-Schm. s. v.; T. L. L. I 191 ff. For the phrase *vini abstinentia,* cf. Plin. nat. 28, 224: praecedente vini abstinentia. *fecundare* is Poetical, Silver, and Late. Cf. T. L. L. VI 417, 30-46.

2. **iuxta praeceptum domini:** Scriptural. Cf. Exod. 40, 23: locatis . . . lucernis, iuxta praeceptum Domini; Num. 3, 39; Ios. 18, 50. *iuxta* = secundum, is found in Livy and Vitruvius, but is confined for the most part to Late Latin, being especially frequent in the Vulgate. Cf. St.-Schm. 502-503; Linderbauer 226 ff.

3. **Annam non manducantem exaudivit dominus:** an echo of the Old Version reading of 1 Kings 1, 13: et vox eius non audiebatur: et exaudivit eam Deus. Cf. also for the allusion, 1 Kings 1, 15 and 20. On the use of *manducare,* cf. Sect. 6, n. 10. *exaudire* signifying "to hear" or "perceive clearly" is used in Classical Prose; but as equivalent to *preces audire,* as here, it appears first in Livy, and then in Seneca, Pliny, and especially in Eccl. writers. Cf. K.-Schm. s. v. It is used here under Scriptural influence.

4. **infecunditatem:** rare, being cited only for Sallust, Columella, Pliny, Tacitus, and Ambrose. Cf. K.-Schm. s. v. *infecundus.* For further instances in Ambr., cf. in psalm. 118, serm. 6, 26; off. 2, 16, 83.

5. **ex quibus . . . generati sunt:** the regular preposition with *generare* in Classical Latin to express origin is *a*. Cf. K.-Steg. II 1, 376.

6. **gremio . . . foti:** for the phrase *fovere gremio,* cf. Verg. Aen. 1, 692: fotum (Ascanius) gremio dea tollit in altos Idaliae lucos; ibid. 1, 718: haec interdum gremio fovet.

7. **Sampso, qui matris sobrietate generatus est:** for the complete allusion, cf. Judges 16, 23 and 29 ff.

8. **allophylorum:** Eccl. Latin. Five instances, including the present passage from Ambrose, are cited. Cf. T. L. L. I 1692, 18-56.

Section 18.

1. **Helisaeus vates, qui de magistro didicerat parsimoniam:** for the Scriptural allusions in the remainder of this Section, cf. 4 Kings 4, 38-41. Bas. 172 C D (5 C). Cf. also Hier. epist. 22, 9. This use of *vates* for the Christian *propheta* is apparently a rare usage. Watson in his *Early Latin Hymns* notes the following instances: Hymn 13, 24 (Ambrose; and in his note here he cites further Ambr. in Luc. 11, 29), Hymn 14, 6 (Ambrose), Hymn 23, 21 (Prudentius). Add further Ambr. Nab. 2, 7 (McGuire); Paul. Nol. carm. 5, 315 (Quicherat).

2. **grumulis:** Georges and B.-G. cite only the present passage for the use of this word. Harper does not note *grumula,* and cites the present passage under *grumulus*; the word is not cited in either form for Ambrose in For.

3. **mensas onerabat:** the phrase, *mensas onerare,* is noted in the lexica only for Virgil. Cf. Verg. Aen. I, 706: qui dapibus mensas onerent; id. georg. 4, 378: pars epulis onerant mensas; ibid. 4, 133: dapibus mensas onerabat inemptis.

4. **ineptis silvestribus hospitalis humanitatis implebat officium:** cf. Bas. 173 A (5 C): Οὐχὶ λάχανα ἄγρια καὶ ἀλεύρου βραχὺ τὴν φιλοξενίαν ἐπλήρου. In several good Mss. the word (h)*oleribus* is found after *silvestribus,* and as we find the words λάχανα ἄγρια in the passage of Basil so obviously taken over here, it seems very probable as Schenkl suggests in his apparatus (*recte puto*) that

the true reading should be *silvestribus oleribus*. Weyman in discussing this passage argues for the inclusion of *oleribus* into the text, and makes the further most interesting suggestion that we should probably read *inemptis* for *ineptis* on the basis of a passage in the Georgics (quoted under note 3 above), a work which Ambrose knew thoroughly as is evidenced by numerous reminiscences in his works. As Weyman says, "It must be conceded that the *parsimonia* of Eliseus could not be better illustrated than by pointing out the inexpensiveness of the meal which he prepared." Cf. C. Weyman, *Zu Ambrosius*, Rheinisches Museum 64 (1909), pp. 328-329. With the expression *humanitatis implebat officium*, cf. Cic. Lael. 19, 67: ut amicitiae munus expletum sit. In this sense of "fulfill," *implere* is practically Silver and Late Latin, being especially frequent in Eccl. writers who undoubtedly use the word in this meaning under Scriptural influence. Cf., e. g., Rom. 13, 18: qui enim diligit proximum, legem implevit. Cf. K.-Schm. s. v. *implere*. For instances of this usage in Ambrose, cf. McGuire 202.

5. **aspersione:** cited once for Cic. (div. 1, 23), otherwise Late Latin, being especially frequent in Eccl. writers. Cf. T. L. L. II 827, 69-84; 828, 1-22.

6. **amaritudinem temperavit:** for this phrase, and the use of *amaritudo*, cf. Sect. 15, n. 2.

7. **propheticae . . . abstinentiae:** for the same phrase, cf. Sect. 20. *propheticus* is Late Latin. Note the use of the adjective for the noun. Cf. Introduction, pp. 21-22.

8. **veneni vires:** for the phrase, cf. Tac. ann. 15, 64: clauso corpore adversum vim veneni.

9. **evacuans:** cited only for Pliny before Late writers.

Section 19.

1. **est quaedam creaturae natura, quam amiantum vocant:** Ambrose is obviously following Bas. 173 A (5 D): Ἔστι τις φύσις σωματος, ἣν καλοῦσιν ἀμίαντον, ἀνάλωτος πυρί, ἥτις ἐν μὲν τῇ φλογὶ κειμένη, ἀπηνθρακῶσθαι δοκεῖ, ἐξαιρεθεῖσα δὲ τοῦ πυρός, ὡς ὕδατι λαμπρυν-

θεῖσα καθαρωτέρα γίνεται. Τοιαῦτα ἦν τὰ τῶν τριῶν παίδων ἐκείνων σώματα ἐπὶ τῆς βαβυλωνίας ἐκ τῆς νηστείας ἔχοντα τὸ ἀμίαντον. *amiantum* = ἀμίαντος is rare, being cited only for Plin. nat. 36, 139; Rufin. Adamant. 5, 8; the present passage from Ambrose; and the following citation from Isid. orig. 16, 4, 19 which is very similar to Ambrose: amiantos appellatus a veteribus eo quod si ex ipso vestis fuerit contexta, contra ignem resistit. Cf. T. L. L. s. v.

2. **facilis . . . consumi:** *facilis* with the passive infinitive is cited first in Poetry for Prop. 4, 8, 40: facilis spargi . . . rosa; and in Prose, from Seneca Phil. on. Cf. St.-Schm. 579; T. L. L. VI 60, 50-71.

3. **infusione:** cited only for Pliny before Late writers.

4. **talia erant Hebraeorum puerorum corpora:** for the thought in the remainder of this Section, cf. Dan. 3, 46 ff. (47 ff).

5. **transformata:** Poetical, Silver, and Late Latin.

6. **dispendium sui:** for the same phrase, cf. Ps. Quint. decl. 6, 2: pietas utrique subvenit dispendio sui; Cod. Iust.: pactum non debere ad sui dispendium operari. *dispendium* is Early, Poetic, Silver, and Late Latin. Cf. T. L. L. V 1396, 3 ff.

7. **mutuabantur:** the lexica cite only Apuleius for this usage of *mutuare* = " receive ".

8. **flamma per circuitum funderetur:** for the phrase, *flamma funditur,* cf. Verg. Aen. 10, 270: cristis a vertice flamma funditur; cf. also Liv. 10, 43, 11: flamma lata fusa.

9. **naptha:** Silver and Late.

10. **alimenta:** for similar instances of *alimenta* used of fuel, cf. Ov. met. 14, 532: picem et ceras alimentaque cetera flammae Mulciber urebat perque altum ad carbasa malum ibat; ibid. 15, 352: ubi terra cibos alimentaque pinguia flammae Non dabit. For further examples, cf. T. L. L. I 1586, 70-84.

11. **roris spiritu refrigerantis umescere:** a Scriptural echo; cf., e. g., Eccli. 18, 16: nonne ardorem refrigerabit ros? *umescere* is Poetic, Silver, and Late, being cited only for Vergil, Pliny, Palladius, and Claudianus.

12. **capillus:** in the sense of a "single hair" of the head, as here, the word is Silver and Late Latin. Cf. T. L. L. III 317, 12-29.

SECTION 20.

1. **Daniel, vir desideriorum, trium ebdomadum:** Scriptural. Cf. Dan. 10, 11: Daniel, vir desideriorum, intellige verba; Dan. 10, 3: donec complerentur trium hebdomadarum dies. Cf. also Dan. 6, 16. Ambrose's development of this thought follows that of Bas. 173 BC (6 A): *Δανιὴλ δὲ ὁ ἀνὴρ τῶν ἐπιθυμιῶν, ὁ τρεῖς ἑβδομάδας ἄρτον μὴ φαγών, καὶ ὕδωρ μὴ πιών, καὶ τοὺς λέοντας νηστεύειν ἐδίδαξε, κατελθὼν εἰς τὸν λάκκον . . .*

2. **missus in lacum:** the whole expression is an echo of Scripture. Cf. Dan. 10, 2: et miserunt eum in lacum leonum. In this sense of "pit" or "den," as here, *lacus* is Eccl. For a valuable collection of instances of *lacus* in this sense, cf. Rönsch 315-316.

3. **in adamantis rigorem abstinentiae soliditate membra duratus:** *adamas*, cited first for Vergil, is Poetic, Silver, and Late Latin. Cf. T. L. L. s. v. For phrases similar to *adamantis rigorem*, cf. Verg. georg. 1, 145: rigor ferri; Plin. 36, 16, 25: quid lapidis rigore pigrius?; Lucr. 1, 492: labefactatus rigor auri solvitur aestu. *rigor* is Poetic and Silver Latin. With, *abstinentiae soliditate*, cf. Hier. epist. 130, 10: ieiuniorum rigore. *soliditas* in this sense of "firmness" is cited first for Vitruvius. Cf. Georges and B.-G. s. v. *duratus* with *in* and the Acc. is Poetic, Silver, and Late. Cf. Georges, s. v.

4. **patuit vulneri:** *patere*, "to stand open to", "be exposed to" is cited first for Livy. The use of *patere* with such a Dat. construction is noted in the lexica only for Livy, Pliny, and Celsus. Cf. Georges, s. v.

5. **clausa tenebant:** the phrase, *clausum tenere*, appears first in Cicero, and then throughout the whole period of Latinity. Cf. T. L. L. III 1313, 69-72.

6. **abstinentiae propheticae:** for the same phrase, and for the use of *propheticae*, cf. Sect. 18, n. 7.

7. **meriti quibusdam vinculis alligata:** for a similar thought, cf. Cic. Planc. 30, 72: maximis beneficii vinculis obstrictus.

Section 21.

1. **ieiunium itaque virtutem ignis extincxit, ieiunium ora obstruxit leonum:** a literal rendering of Bas. 173 C (6 B): *νηστεία ἔσβεσε δύναμιν πυρός· ἔφραξε στόματα λεόντων.* For a similar thought in Ambrose, cf. epist. 63, 15: Daniel quoque ieiunii merito ora clausit leonum.

2. **solidavit:** cited for Vergil; otherwise, Silver and Late.

3. **solvit:** *solvere,* in this sense of "to dissolve", is Poetic, Silver, and Late. Cf. Harper, p. 1725, A. 3.

Section 22.

1. **quid vetustis utar exemplis:** for the phrase *exemplo uti,* cf. Cic. Cluent. 172: cur non Habiti exemplo usus es. . . .

2. **abundet ieiunium etiam praesentium muneribus:** for the phrase *abundare muneribus,* cf. Rhet. Her. 4, 60: si quis . . . muneribus et naturae commodis omnibus abundabit.

3. **quis deterioravit:** this whole section is largely based upon Bas. 173 C (6 B): *νηστεία προσευχὴν εἰς οὐρανὸν ἀναπέμπει, οἱονεὶ πτερὸν αὐτῇ γινομένη πρὸς τὴν ἄνω πορείαν. νηστεία οἴκων αὔξησις, ὑγείας μήτηρ, νεότητος παιδαγωγός, κόσμος πρεσβύταις, ἀγαθὴ συνέμπορος ὁδοιπόροις, ἀσφαλὴς ὁμόσκηνος τοῖς συνοίκοις . . .* *deteriorare* is Late Latin. Cf. T. L. L. V 801, 10-38.

4. **venerabilis abstinentia:** for the thought here, cf. Bas. 177 B (7 D): *νηστεύοντος σεμνὸν τὸ χρῶμα.* *venerabilis* is Silver, Poetic, and Late Latin.

5. **torum appetivit parsimonia, cuius pudorem non laesit ebrietas:** note the continued paraphrasing of Bas. 173 C (6 B). *torus* is Poetic and Silver Latin.

6. **magisterium:** in this sense of "teaching office" or "teaching", as here, *magisterium* is cited for Plautus, Tibullus, Celsus, and Late Latin.

7. **pudicitiae disciplina:** for a similar expression, cf. Cic. rep. 4, 6: disciplina verecundiae.

8. **humilitas mentis:** for a similar phrase, cf. Lact. 5, 15: animi humilitas; Tert. cult. fem. 2, 9: humilitatem animae suae. In the sense of "humility", as here, *humilitas* is Eccl. Latin.

9. **castigatio carnis:** for the same phrase, cf. Tert. resurr. 9: carnis castigationes probat deus. In this sense of "the body", "the flesh", as opposed to the spirit, *caro* is found only in Eccl. Latin. However, for a very similar use, cf. Sen. dial. 6, 24, 5: omne illi (animo) cum hac gravi carne certamen est. Cf. T. L. L. III 484, 50 ff. *castigatio* appears first in Cicero. Cf. T. L. L. III s. v.

10. **forma sobrietatis:** for a similar phrase, cf. Aug. epist. 2, 8, 7: pudicitiae forma servetur. On the use of *sobrietas,* cf. Sect. 4, n. 8.

11. **purificatio:** Silver and Late Latin.

12. **expensa:** this is a Late Latin word; it was probably used for the first time by the Jurist Scaevola. Cf. K.-Schm. s. v.

13. **lenitatis institutio:** for a similar phrase, cf. Cic. top. 90: institutio aequitatis tripertita est.

14. **senilis gratia:** note the use of the adjective for the noun; cf. *custodia iuventatis* below.

15. **iuventatis:** in its literal sense of "age of youth," as here, Poetic in Classical Latin, being cited for Lucretius, Vergil, Horace and Tibullus. Cicero employs the word only as a proper name to designate the "goddess of youth". Cf. Georges s. v.

16. **infirmitatis adlevamentum:** evidently a close rendering of Basil. Cf. Bas. 448 A (123 D): εἰς παραμυθίαν τῆς ἀσθενείας. For a somewhat similar thought in Ambrose, cf. Noe 29, 111: sicut enim isto bibendi moderamine vinum non infimitati est, sed saluti, atque omnem infirmitatem allevat corporis. *allevamentum* is rare, being cited only for: Cic. Sull. 66; Heges. 2, 1, 2; and Ambr. virg. 1, 9, 55; id. Iob 4, 5, 19; id. bon. mort. 2, 5. Cf. T. L. L. I 1673, 42-47.

17. **alimentum salutis:** for the medicinal value of fasting, cf. Cels. 2, 16.

18. **nemo cruditatem ieiunando incidit:** for the harmful ef-

fects of excess in eating, cf. Cels. 1, 9: cruditas enim id maxime laedit, et quoties offensum corpus est, vitiosa pars maxime sentit. Cf. also Ambr. Hel. Sect. 59. The transitive use of *incidere* in the sense of "fall into" is cited only for Late Latin. Georges cites the following instances: Ambr. de Tob.: caecitatem; Plin. Val. 3, 7: repente hunc morbum; C I L VIII 2728, 84: infirmitatem contractam; Auson. sept. sap. 7 (Pittac.), 10. p. 116, 6 Schenkl: offensam; Lact. Plac. narr. fab. 1, 1: iram; ibid. 14, 1: amorem.

19. **ictum sanguinis:** is equivalent to the Greek *ἀπόπληξιν*; cf. Ps. Aur. Vict. epit. 16, 5: ictus sanguinis, quem morbum Graeci *ἀπόπληξιν* vocant. Cf. Georges, s. v. *ictus*.

20. **itineris viaticum:** *viaticum* is used here in its Classical sense of "provision for a journey." Early Christian writers frequently employ this word — equivalent to the Greek *ἐφοδίον* — to designate the Eucharist administered to a sick person in danger of death. For a complete history of *viaticum*, cf. Dictionary of Christian Antiquities, Vol. II 2014 ff.

Section 23.

1. **e ieiunio defecerit:** as here in the sense of "die", *deficere* is cited only for Caes. civ. 3, 2, 3 and Ov. Pont. 1, 3, 9, ibid. 2, 7, 80, before Silver and Late writers. Cf. T. L. L. V 329, 32-84; 330, 1-45. The only instances noted of *deficere* with *e* are: Amm. 19, 6, 2; Mart. Cap. 9, 958; Cic. nat. deor. 1, 105; Cic. Tim. 34; Aug. civ. 12, 8, p. 522; Cod. Iust. 6, 27, 6; 6, 51, 1, 11; Consent. gramm. V 382, 31; in none of these instances, however, is *deficere* used in the meaning of "die".

2. **fudere animam:** cf. Lucr. 3, 1033: lumine adempto animam moribundo corpore fudit; Verg. Aen. 1, 98: animam hanc effundere dextra; ibid. 10, 908: animam diffundit in arma cruore; Ambr. Cain et Ab. 1, 5, 18: plerique inter epulas fudere animas. Cf. T. L. L. VI 1566, 27-44.

3. **quod postremo animal ieiunium sibi causam fuisse mortis ingemuit:** a close paraphrase of Bas. 176 A (6 C): *οὐδὲν ζῶον ὀδύρεται θάνατον. . .*

4. **per escam laqueus non cavetur:** note the use of *per* in the sense of *propter*. Cf. Introduction, p. 34. *laqueus* is found here in its literal meaning. It is far more common in Eccl. writers in its metaphorical sense of "snare of sin". Cf. Sect. 1, n. 19.

5. **in esca hamus latet:** for a similar thought, cf. Tib. 2, 6, 24: cum tenues hamos abdidit ante cibus.

6. **cibus visco etiam aves inligat:** for a similar thought, cf. Hil. trin. 6, 2: a cibo mortis, quo in laqueum aves solent illici. The practice of snaring small birds is still common in modern Italy.

7. **deponit ad mortem:** with the exception of a citation from Varro, and a few instances of its use in Silver writers, *deponere ad* is Late Latin. Cf. T. L. L. V s. v. *depono,* especially pp. 581, 53-58; 583, 18-22.

8. **sobrietas mentis:** for the same phrase, cf. Ambr. epist. 7, 19: deo enim iustitia solvitur, quae est mentis sobrietas; id. hex. 1, 8, 31. On the use of *sobrietas,* cf. Sect. 4, n. 8.

9. Tob. 4, 13. Cf. the Greek: *ἡ γὰρ ἀχρεότης μήτηρ ἐστὶν τοῦ λιμοῦ.*

10. **secundum propheticum dictum:** probably a Scriptural echo. Cf. Bar. 1, 21: secundum omnia verba prophetarum; Old Version, 4 Kings 4, 43: manducabunt . . . secundum dictum domini. Cf. also, Hil. in Matth. 7, 7: secundum prophetarum dicta; Aug. civ. 17, 3: quocirca sicut oracula illa divina ad Abraham Isaac et Iacob et quaecumque alia signa vel dicta prophetica in sacris litteris dictum praecedentibus facta sunt. The expression *secundum dictum* itself, however, is not confined to Eccl. Latin, but already occurs in Livy. Cf. Liv. 4, 49, 13: secundum tam saevum atque inhumanum dictum; id. 23, 12, 6: secundum haec dicta Magonis. For the use of *propheticus,* cf. Sect. 18, n. 7.

11. **inquietudinem:** Late Latin. Cf. K.-Schm. s. v. *inquietare.*

Section 24.

1. **ferietur aliquando coquorum mastigiarum machaera:** throughout this section Ambrose is paraphrasing Bas. 176 A (6 C): *πέπανται μαγείρων ἡ μάχαιρα· ἡ τράπεζα ἀρκεῖται τοῖς αὐτομάτοις. Τὸ σάββατον ἐδόθη τοῖς Ἰουδαίοις, ἵνα ἀναπαύσηται. φησί, τὸ ὑποζύγιόν*

σου καὶ ὁ παῖς σου . . . Ἀνάπαυσόν σου τὸν μάγειρον, δὸς ἄδειαν τῷ τραπεζοποιῷ· στῆσον τὴν χεῖρα τῷ οἰνοχόῳ . . . Ἡσυχασάτω ποτὲ καὶ ὁ οἶκος ἀπὸ τῶν μυρίων θορύβων, καὶ τοῦ καπνοῦ καὶ τῆς κνίσσης, καὶ τῶν ἄνω καὶ κάτω διατρεχόντων, καὶ οἱονεὶ ἀπαραιτήτῳ δεσποίνῃ τῇ γαστρὶ λειτουργούντων. The form *ferietur* is not cited in Neue-Wagener or the lexica. In its literal sense, as here, *mastigia* is cited for Plautus, Terence, and Lucilius. *machaera* is Early, Poetic, and Silver Latin. It is used here obviously under the influence of the Greek μάχαιρα employed by St. Basil.

2. **obsonator:** is cited in the lexica only for Plautus, Martial, Seneca, and the Inscriptions.

3. **fores pulsat alienas:** for the phrase *fores pulsare*, cf. Ov. met. 5, 448: parvasque fores pulsavit; id. epist. 20, 46: Persephone nostras pulsat . . . fores. Cf. T. L. L. VI 1060, 3 ff.

4. **anhelantem:** as an intransitive verb in the sense of "panting" or "puffing", as here, Poetic and Silver Latin.

5. **advertis:**= *animum advertere*. The use of *advertere* except in the combination *animum advertere* is mostly Silver and Late Latin. Cf. K.-Schm. s. v.

6. **pascit, inquit, dominus meus, ubi vinum melius veneat quaerit . . . :** with this passage cf. Ambr. Tob. 14, 50: si quis instaurandum convivium putat, ad negotiatorem mittit, ut absentiati cupellam sibi gratis deferat: ad cauponem dirigit, ut Picenum vinum aut Tyriacum requirat, ad lanium, ut vulvam sibi procuret, ad alium, ut poma adornet, etc. For a vivid description of such luxury in Classical times, cf. Suet. Vit. 13.

7. **ubi piscis recentior:** for a similar thought, cf. Plaut. Asin. 178: (piscis) nequam est, nisi recens. For a complete account of food and its preparation among the Romans, cf. the article in Blümner, pp. 160-204. For a catalogue of delicacies at banquets, cf. Friedländer, Roman Life and Manners under the Early Empire, Vol. II, pp. 276-277.

8. **cursitat per diversa:** for a similar expression, cf. Pallad. hist. mon. 1, p. 254d: equites . . . per diversa discurrentes. The phrase *per diversa* is noted first for Sall. hist. frg. 4, 77, and then

for Silver and Late writers. Cf. T. L. L. V 1586, 26-33. *cursitare* is Early, Poetic, Silver, and Late Latin. Cf. T. L. L. IV 1526, 52-84; 1527, 1-14.

9. **summo cursu properat:** cf. Verg. Aen. 5, 291: rapido contendere cursu; Amm. 23, 3, 1: cursu propero.

10. **inquietat:** Silver and Late Latin.

11. **somnolentum:** Late Latin, being noted first for Apuleius. Cf. K.-Schm. s. v. Goelzer (Jérôme) 200.

12. **auctionatur:** in Classical Latin *auctionari* is cited only for Cicero and Caesar, who use it absolutely; its transitive use, as here, is confined to Quintilian and Late writers. Cf. T. L. L. II 1193, 77-84; 1194, 1-16.

13. **adserit:** as found here in the sense of *affirmare, explicare, adserere*, is cited for Silver writers, but the usage becomes extensive only in Late Latin. Cf. T. L. L. II 865, 33 ff.

14. **heri, inquit, tempestas, hodie procella:** cf. Plaut. Rud. 940: turbida tempestas heri fuit.

15. **natalis:** this substantival use of *natalis* = "birthday", governing a Gen., is mostly Poetic, Silver, and Late.

16. **ostrea:** For the risks that were taken in securing oysters, choice fish, and other delicacies for the table, cf. Ambr. Nab. 5, 20. Cf. also McGuire's note (128) on the passage and the literature there cited.

17. **talis fit de singulis licitatio:** *licitatio* seems to be rare in Classical and Silver Latin, being cited only for Cicero (twice) and for Suetonius (3 times). For Late Latin the lexica cite only the Jurists.

18. **hasta quaedam agitatur inter obsonatorem et pastorem:** On the custom in Classical times of driving a spear in the ground at public auctions, cf. Pauly Wissowa s. v. Auction, Vol. II (1896), pp. 2270-2272; Daremberg-Saglio I, p. 543, s. v. *auctio*, especially 5.

19. **addicit patrimonium:** for the same phrase, cf. Val. Max. 7, 7, 4: neque erubescis ei totum patrimonium addicere. Cf. T. L. L. I 575, 20.

Section 25.

1. **coquinam:** Late Latin. Cf. T. L. L. IV 924, 72-84; 925, 1-14.

2. **nulla his requies detur:** note the close imitation of Bas. 176 A (6 C), quoted in Sect. 24, n. 1.

3. **pincernae:** Late Latin. Cf. Georges, s. v.

4. **riget:** cited for Cicero; otherwise Poetic, Silver, and Late.

5. **frigida:**=*frigida aqua*; this usage is cited for Plautus, and then for Silver and Late writers.

6. **mundant pavimenta vino madida:** for a similar reference to this kind of luxury, cf. Cic. Phil. 2, 105: personabant omnia vocibus ebriorum, natabant pavimenta vino.

7. **spinis cooperta piscium:** cf. Cic. frg. apud Quint. 8, 3, 66: humus lutulenta vino spinis cooperta piscium. The only other instances of *spina* in this sense of "fish bones" cited in the lexica are from Ovid and Pliny. Cf. Georges and B.-G. s. v. For the same expression in Ambrose, cf. Cain et Ab. 1, 4, 14: flagrabat unguento humus, spinis cooperta piscium, et marcentibus iam floribus lubrica.

8. **vapulantium:** in this literal sense of "being flogged", Poetic, Silver, and Late Latin.

9. **sileat aliquando domus:** Ambrose follows Basil very closely in the development of the thought here. Cf. Bas. 176 A (6 C), quoted in Sect. 24, n. 1.

10. **discurrentium:** *discurrere* is cited for Caes. civ. 3, 105, 3; otherwise it is Poetic, Silver, and Late Latin.

11. **immolatorum:** notice that Ambrose uses *immolatorum* here for the sake of gaining a heightened effect. The word properly belongs to the language of religion, both pagan and Christian.

12. **nidore:** cited in Prose first for Cicero (Piso 13) and then from Livy on.

13. **carnificinam:** in this sense of "slaughter house", the

T. L. L. (III 479, 70-73) cites only Liv. 2, 23, 6, and the present passage.

14. **ita sanguine omnia natant:** cf. Lucan 9, 770: membra natant sanie; 7, 728: vidit satis arva natare sanguine. Cf. also Ambr. Cain et Ab. 1, 4, 14: et humida natabant pavimenta vino, and the passage from Cicero cited in note 7 above.

Section 26.

1. **dominae servitur gulae, quae semper expetit, numquam expletur:** Ambrose takes this idea from Basil. In Greek it had become a common place through the influence of the Cyno-Stoics. On its use in Basil, cf. Dirking, pp. 22-23. For a further reference in Ambrose to the insatiability of the appetite, cf. parad. 15, 74: qui sunt qui in utero suo ambulabant, nisi qui ventri et gulae vivunt, quorum deus venter est, et gloria in pudendis eorum, qui terrena sapiunt, et cibo onerati ad terrena curvantur. . . . Cf. also Hor. sat. 2, 7, 111: qui praedia vendit, nil servile gulae parens habet?

2. **cum impletus fuerit . . . :** Ambrose is following Bas. 176 B (6 D). Note especially: *ὅταν ἐμπλησθῇ, περὶ ἐγκρατείας φιλοσοφεῖ· ὅταν διαπνευσθῇ, ἐπιλανθάνεται τῶν δογμάτων.*

3. **digesserit:** as used here in the sense of "digest", Silver and Late Latin. Cf. T. L. L. V 1116, 79-84; 1117, 1-19.

4. Eccli. 31, 23. The Old Version and Vulgate read: Vigilia, cholera, et tortura viro infrunito; the Greek has: *πόνος ἀγρυπνίας καὶ χολέρας καὶ στρόφος μετὰ ἀνδρὸς ἀπλήστου.*

Section 27.

1. **non illum diutius sua intemperantia delectavit divitem . . . :** for the allusion, cf. Luc. 16, 19. The words *induebatur purpura et bysso et epulabatur cottidie splendide*, should have been italicized by Schenkl as they are quoted exactly from Luc. 16, 19. The substantival use of the adjective *dives* in the singular, as here, is cited in the lexica only for Plautus and Late writers. This usage

here, however, is due to Scriptural influence; cf. Luc. 16, 21, quoted below. Cf. also Bas. 168 B, 177 A (3 C, 7 B).

2. Luc. 16, 20. Cf. the Old Version which reads: Et erat quidam mendicus, nomine Lazarus, qui iacebat ad ianuam eius, ulceribus plenus. In the present passage the words *ad ianuam Lazarus mendicus iacebat plenus ulceribus* should have been italicized by Schenkl as they are taken directly from Scripture.

3. Cf. Luc. 16, 21 (Old Version reading). The passage *cupiens saturari ex his quae de mensa cadebant divitis,* corresponds to the Old Version reading, except in word order, and hence should have been italicized by Schenkl.

4. **positus:** = ὤν is Late Latin and chiefly Eccl. Cf. Sulp. Sev. epist. 3, 3: ego Tolosae positus, tu Treveris constituta. For further instances in Ambrose, cf. Nab. 16, 19, noted by McGuire (231); id. Noe 4, 9: scivit quia homo positus in terrae regione; id. ib. 30, 115: denique nec Adam in paradiso positus nudum se putabat; id. Joseph 5, 27: visitat Christus in carcere positus. Cf. B.-G., s. v. and especially Souter, Ambrosiaster (125-126) for further instances of this usage. Kaniecka (185) notes the occurrence of this construction ten times in the Vita Sancti Ambrosii by Paulinus. For a parallel use of *constitutus* = ὤν, cf. Svennung, Orosiana, 141; T. L. L. IV 523, 45 ff. Cf. also Sect. 81.

5. **ut extremum . . ardebat incendio:** a close paraphrase of Luc. 16, 24 (Old Version): ut intingat extremum digiti sui in aqua, et refrigeret linguam meam, quia crucior in hac flamma. The Vulgate is practically the same.

6. **ebrietates:** cf. Sect. 10, n. 4. As here, in the sense of "carouses", the word appears first in Sen. epist. 24, 6: ipsae voluptates in tormenta vertuntur, epulae cruditatem adferunt, ebrietates nervorum torporem tremoremque.

7. **abundat:** *abundare* is used absolutely already in Cic. parad. 6, 49: uter igitur est divitior . . . qui eget an qui abundat? This usage, however, becomes common only in Eccl. writers, who employ the construction under Scriptural influence. Cf. T. L. L. I 234, 76 ff.; Stöcklein, in Archiv VII 230-231; McGuire 200.

8. **mendicabat:** as an intransitive verb in the active, *mendicare* is cited for Plautus, Juvenal, Seneca, and Lactantius. Cf. Georges and For. s. v.

9. **cum inebriati fuerint . . . bibunt:** on the type of condition here, cf. Introduction, p. 42. On the use of *inebriare*, cf. Sect. 10, n. 1.

10. **libatur:** in this sense of "to sip" "to taste", *libare* is Poetic and Silver. Cf. Verg. Aen. 3, 354-355: aulai medio libabant pocula Bacchi Impositis auro dapibus, paterasque tenebant; id. georg. 4, 54-55: flumina libant Summa leves.

Section 28.

1. Prov. 26, 9. The Vulgate and Greek differ considerably from Ambrose and the Old Version, which are identical.

2. **spinis:** with this meaning of "thorn", *spina* is Poetic and Silver.

3. **vestimentum fidei:** for a similar phrase, cf. Ambr. inst. virg. 17, 109: quae sunt indumenta virtutum; id. Iac. 2, 5, 22: quae acceptae gratiae vestimenta custodit? vestimentum animae ac mentis eripiant. In this passage *fides* is used in its Christian meaning of "Faith." Cf. T. L. L. VI 689, 43 ff.

4. **omnis enim ebriosus et fornicator egebit:** for the same thought, cf. Ps. Ambr. Dav. II 3, 18: omnis enim ebriosus et fornicator, pauper fiet. *fornicator* is Eccl. Latin. Cf. T. L. L. VI 1122, 78-84; 1123, 1-21.

5. **induet se scissa vestimenta insipientiae:** *se induere* with an Acc. of the thing is Late Latin. Cf. Salonius 135 ff., especially pp. 135-136; Hofmann: Syntaktische Gliederungsverschiebungen im Lateinischen infolge Erstarrung ursprünglich appositioneller Verhältnisse *in:* Indogermanische Forschungen, Vol. 42, pp. 75-89, particularly p. 83; St.-Schm. 383. *insipientiae* is cited in the lexica only for Plautsu and Cicero. It is strange that no instances are cited from Eccl. Latin, as the word occurs, e. g., 13 times in the Vulgate.

6. **potentes:** this subst. use of *potens* is found to some extent

in Silver Latin, but becomes particularly frequent in the Old Version, Vulgate, and Eccl. writers. Cf. B.-G. s. v. As a substantive in the plural, *potens* is cited for Cic. epist. 9, 16, 5; Sall. hist. frg. 4, 61, 17. The word is used here under Scriptural influence; cf. the Old Version reading of Prov. 31, 4: potentes qui iracundi sunt, vinum non bibant.

7. Prov. 31, 5. The Old Version has *sapientiae* for *sapientiam*, otherwise the same as Ambrose. The Greek and Vulgate differ considerably.

Section 29.

1. **Olopherni principi militiae regis Assyriorum:** the phrase is obviously used here under Scriptural influence. Cf. Iudith 13, 19: ecce caput Holofernis principis militiae Assyriorum; id. 5, 1: nuntiatumque est Holoferni principi militiae Assyriorum.

2. **ieiunans omnibus diebus viduitatis suae:** for the allusion, cf. Iudith 7, 22; 8, 6; 12, 9 and 20. The words *omnibus diebus viduitatis suae* should have been italicised by Schenkl as they are quoted exactly from Iudith 8, 6. On the use of the Abl. of duration of time, cf. Sect. 2, n. 10.

3. **festorum:** *festus*, used in Classical Latin in connection with public and private festivals, is used here of the festive days of the Jews and Christians. Cf. T. L. L. VI 627, 59-84; 628, 1-28.

4. **sollemnitates:** cf. Sect. 1, n. 10.

5. **his armis munita processit:** for the same thought and expression, cf. Sect. 16, n. 7.

6. **vigore:** cited only for Vergil before Livy and later writers. Cf. K.Schm. s. v.; Georges s. v.; Watson 275.

7. **servavit pudicitiam:** for the same phrase, cf. Verg. georg. 2, 524: casta pudicitiam servat domus.

8. **succincta ieiunio:** for a similar metaphorical use of *succinctus*, cf. Quint. 12, 5, 1: horum scientia debet esse succinctus; Ambr. Iac. 1, 8, 38: succinctus potentia.

9. **praetendebat:** in this sense of "watch", *praetendere* is Late Latin. Cf. K.-Schm., Georges, and B.-G. s. v.

10. **vino sepultus:** for the phrase, cf. Verg. Aen. 2, 265: invadunt urbem somno vinoque sepultam; Prop. 3, 11, 56: assiduo lingua sepulta mero. In this sense of "buried in wine" or "sleep", *sepultus* is cited in the lexica only for the Classical Poets and then for Late Latin.

11. **innumeros:** *innumeros* is practically Poetic in Class. Latin, not being found in Cicero, Caesar, Sallust, and Livy. It appears in Prose in Pliny the Elder, Tacitus, and Suetonius, before Late writers. Cf. K.-Schm. s. v.

12. **stravit:** in this sense of "to overthrow", almost entirely Poetic, Silver, and Late Latin.

Section 30.

1. **dominus enim gratiam sobriae mentis augebat:** for the allusion, cf. Esth. 4, 16; 5, 9; 7, 1 ff. For the phrase *sobriae mentis,* cf. Ambr. Noe, 11, 38: mens enim sobria passiones omnes cohibet; id. in psalm. 118 serm. 2, 1: sobria mente resipiscet.

2. **populum Iudaeorum:** cf. Sect. 2, n. 5 for this Scriptural phrase.

3. **persecutionis:** in this sense of "persecution", Eccl. Latin.

4. **ita ut regem sibi faceret esse subiectum:** on this use of *facio* with the Acc. and Inf. in the sense of "make to" "cause to", cf. Introduction, p. 37.

5. **altaribus:** on the use of this word, cf. Sect. 2, n. 7.

6. **triduo:** on the use of the Abl. of duration of time cf. Sect. 2, n. 10.

7. **vindictam:** in Early and Classical Latin before Livy, this word signifies "the staff or rod with which a slave was touched in the ceremony of manumission." From Livy on its acquires further the meaning of "protection", "defence" and also "vengeance." It has the last connotation in the present passage. Cf. Georges s. v., B.-G. s. v.

8. **poenam . . . exsolvit:** for the phrase, cf. Liv. 26, 40: civitatem principibus pro cuiusque merito praemia poenasque exsolvere;

Tac. ann. 1, 10: poenas morte exsolvisse. id. ib. 14, 12. In similar phrases in Classical Latin, *solvere* is more common.

Section 31.

1. **reconciliationis sacrificium:** for the same phrase, cf. Ambr. in psalm. 118 serm. 14, 22: cum sacrificium reconciliationis Domino esset oblatum. The phrase was undoubtedly formed after the analogy of similar scriptural combinations. Cf. 2 Mac. 13, 23: et reconciliatus obtulit sacrificium.

2. **virtutis incrementum:** the same expression appears in Ambr. epist. 63, 40: gradus singularum sunt et incrementum virtutum; id. Noe. 23, 83: incrementa virtutis exerceat; id. exc. Sat. 1, 80: incrementa virtutis.

3. **augmento gratiae:** for similar expressions cf. Ambr. in psalm. 118 serm. 1, 9: observatio mandatorum Dei, naturae ipsius auget gratiam; id. in psalm 118 serm. 6, 6: gratiarum . . . augmenta; incrementa gratiae.

4. **ieiunium nescit faeneratorem:** taken almost literally from Bas. 176 B (6 E): *νηστεία δανείου φύσιν οὐκ οἶδεν· οὐκ ὄζει τόκων τράπεζα τοῦ νηστεύοντος· οὐκ ἄγχουσιν ὀρφανὸν νηστευτοῦ παῖδα τόκοι πατρῷοι ὥσπερ, ὄφεις περιπλεκόμενοι.*

5. **sortem faenoris novit:** the Fathers throughout their works vehemently condemn usury which was a widespread evil in their time, and for the most part they frown upon the taking of interest. Though the legal rate of 12% was high, frequently more was demanded. For a systematic presentation of the view of the Fathers on the subject, cf. Seipel, Die Wirtschaftsethischen Lehren der Kirchenväter, 1907, pp. 162-189; Pauly Wissowa, Vol. VI, pp. 2195-2199. s. v. *fenus*. For a violent invective against interest taking, cf. Ambrose, Tob. 4, 14: bene faenus appellatur, quod datis: ita vile ac faeneum est. sortem dicitis quod debetur. etenim velut urna ferali misera sors volvitur perituri debitoris luenda supplicio. stant pallentes rei ad sortis eventum. non sic trepidant de quorum damnatione sors ducitur, non sic deiecti ac suspensi pavitant de

quorum captivitate expectatur sortis eventus. illic enim unius captivitatis, hic plurimorum addicitur. et fortasse ideo sors, quia in eventu sunt patrimonia, quae sub hac sorte volvuntur.

6. **oppignorata:** cited in the lexica only for Terence, Cicero (once), Martial and Seneca.

7. **defuncti:** this adjectival use of *defunctus* as equivalent to *mortuus* is confined to Silver and Late Latin. Cf. K.-Schm. s. v. *defungi*. T. L. L. V 379, 3-20.

8. **defaenerata:** the p. p. p. of *defaenerare* is cited for Apuleius (once); Schol. Cic. Bob. (three times); Heges. (once); the Inf. for Plautus; the Gerundive for Cicero; the Perfect Active, 3rd sing. for Ambrose and Augustine. These are the only instances cited of the use of this word. Cf. T. L. L. V 305, 48-58.

9. **aula:** as here in the sense of "palace", Poetic, Silver, and Late. For a similar use of the word, cf. Ambr. Cain et Ab. 1, 4, 14: aula voluptatis.

SECTION 32.

1. **dulciores post famem epulae fiunt:** Ambrose is paraphrasing Bas. 176 C (6 E, 7 A): *ὡς γὰρ ἡ δίψα ἡδὺ τὸ ποτὸν εὐτρεπίζει, καὶ λιμὸς ἡγησάμενας ἡδεῖαν παρασκενάζει τὴν τράπεζαν, οὕτω καὶ τὴν τῶν βρωμάτων ἀπόλαυσιν νηστεία φαιδρύνει. . . .*

2. **viliscunt:** Late Latin. Cf. Georges and B.-G. s. v.

3. **condimentum cibi ieiunium est:** for the same thought, cf. Cic. fin. 2, 90: idque Socratem, qui voluptatem nullo loco numerat, audio dicentem, cibi condimentum esse famem, potionis sitim.

4. **adpetentia:** cf. Sect. 1, n. 21.

5. **venustates:** Neue-Wagener cites the plural only for: Plaut. Poen. 1178; Gel. 17, 20, 6. Georges adds: Plaut. Pseud. 1257; id. Stich. 278.

6. **transmittit ad satietatem:** for similar expressions, cf. Plaut. Cist. 68: amarum ad satietatem usque oggerit; Suet. Dom. 21: prandebatque ad satietatem. The phrase *ad satietatem* is cited further for Plin. nat. 18, 148; id. ib. 34, 165; Liv. 24, 38.

7. **non ad iudicium nare suspendit:** for a somewhat similar

thought, cf. Hor. sat. 1, 6, 5: naso adunco aliquem suspendere; ibid. 2, 8, 64: Balatro suspendens omnia naso. *naris* in the singular in the sense of "nose", is used in Classical Latin only in the poets. Cf. Neue-Wagener I 667; K.-Schm. s. v.; Georges. s. v.

8. **degenerant:** *degenerare* with the simple Abl. is cited once for Cicero, and then for Seneca and Pliny before Late writers. Cf. T. L. L. V 383, 5-33.

9. **perfunctio:** cited only for Cic. de orat. 3, 7; id. fin. 1, 15, 49; and for Ambr. hex. 4, 5, 24. Add the present instance; Ambr. hex. 4, 3, 10; id. epist. 43, 11.

10. **ipse sol post noctem gratior:** cf. Bas. 176 D (7 B): *οὐχ ὁρᾷς ὅτι καὶ ἥλιος φαιδρότερος μετὰ τὴν νύκτα; καὶ ἐγρήγορσις ἡδίων μετὰ τὸν ὕπνον; καὶ ὑγεία ποθεινοτέρα μετὰ τὴν πεῖραν τῶν ἐναντίων; καὶ τράπεζα τοίνυν χαριεστέρα μετὰ τὴν νηστείαν.*

11. **aegritudinis:** in this sense of "illness" of the body, *aegritudo* is Silver and Late Latin. In writers from Plautus to Columella the word signifies "mental illness". Cf. T. L. L. I 951, 65 ff.

12. **temptamenta:** Poetic, Silver, and Late Latin.

13. **mundi conditore:** the use of *conditor* = *creator* is Silver and Late Latin. For the phrase, *mundi conditor*, cf. Manil. 2, 701; Sen. Phoen. 655; id. epist. 119, 15; Tert. praescr. 13; id. virg. vel. 1; and for further instances, T. L. L. IV 146, 83-84; 147, 1-22. Cf. also Ambr. Hymn. 1, 1, 1: aeternum rerum conditor, and Walpole's notes on the same.

14. **diversitatibus:** *diversitas* in the plural is cited first for Flor. epit. 3, 10, 6 and Apul. mund. 9, and then for later writers. Cf. T. L. L. V 1572, 18-21; Georges s. v.

15. **patrocinatur:** used first by Terence, then by Quintilian, Tacitus, and Pliny, before Late writers. Cf. K.-Schm. s. v.

Section 33.

1. **mystica . . . mensa:** for this use of *mystica mensa* in the sense of Eucharist, cf. St. John Chrysostom's Homily on Heresies, particularly Sect. 4: *εἶτα ἐπὶ τὴν μυστικὴν τράπεζαν ἐξάγει τὸν λόγον,*

μεζόνως αὐτοὺς φοβῆσαι βουλόμενος. ἐγὼ γάρ, φησί, παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν. ποία ἀκολουθία αὕτη; περὶ ἀρίστου διαλέγῃ κοινοῦ, καὶ μυστηρίων φρικτῶν μέμνησαι; . . . The adjective *mysticus* = *μυστικός*, appearing in the present passage in a Christian sense, is Poetic and Late Latin. To the instances of the word in this sense in Ambrose listed by Barry (196) add: Ambr. vid. 3, 18; ibid. 4, 25; id. in Luc. 4, 15; id. in psalm. 118 serm. 11, 7; id. in psalm. 118 serm. 6, 30.

2. Psalm 22, 5.

3. **poculum illud inebrians:** for the allusion, cf. Psalm 22, 5 (Old Version reading): et poculum tuum inebrians quam praeclarum est!

4. **caelestium sacramentorum:** as a pure Latin word, *sacramentum* could not figure in Eccl. usage during the Apostolic and Sub-apostolic times, for the language of the Church was "exclusively Greek". The word, however, gradually came into use through the influence of the current Latin versions of the New Testament, in which it frequently served to render the Greek *μυστήριον, mystery.* Cf. the Dictionary of Christian Antiquities Vol. II (1880), p. 1831. St. Ambrose often uses the term *sacramentum,* particularly with the epithet *caeleste*; cf. e. g., epist. 25, 2; in psalm 118 serm. 18, 26. For a good summary of the teaching of St. Ambrose on the Sacraments, cf. Bibliothek der Kirchenväter (Ambrosius) Vol. I, pp. lxxviii-lxxxiv.

5. Is. 55, 1. Ambrose quotes this verse in the same manner in his Ioseph 7, 42. The Old Version reads: Qui sititis, ite ad aquam: et quotquot non habetis pecuniam euntes emite et comedite; the Vulgate: Omnes sitientes venite ad aquas et qui non habetis argentum, properate, emite, et comedite.

6. Is. 65, 13. Ambrose follows the Greek closely. The Old Version and Vulgate, which are practically alike, differ considerably from St. Ambrose and the Septuagint.

7. Is. 65, 11. Ambrose is following the Greek. The Old Version has: qui ponitis Fortunae mensam, et libatis super eam; the Vulgate: et paratis Fortunae mensam, et impletis daemoni potionem.

8. **ad mensam illam venerabilem ieiunia nos sancta perducunt:** on the custom of fasting before Holy Communion in the Ancient Church, which had become a recognized practice in the fourth century, cf. Cabrol, Dictionnaire d'archéologie Chrétienne, Vol. 7, part 2, pp. 2486-2487; Dictionary of Christian Antiquities, Vol. I, pp. 284-285. For the use of *venerabilis*, cf. Sect. 22, n. 4.

9. **aeterna:** as often in the Christian writers, *aeterna* is used here of the eternal life and rewards of the soul in its union with God after death.

Section 34.

1. **acceptabile ieiunium facit:** this phrase is probably due to Scriptural influence. Cf. Is. 58, 5: ieiunium et diem acceptabilem domino; cf. also Bas. 196 D (15 D): *νηστεύσωμεν νηστείαν δεκτήν, εὐάρεστον τῷ θεῷ*. *acceptabile* is Late Latin, being cited for the Jurists and Eccl. writers. Cf. T. L. L. V 281, 33-77; Georges s. v., K.-Schm. s. v.

2. **dei timore:** a Scriptural echo; cf. 2 Kings 23, 3: iustus dominator in timore Dei: Esdr. 2, 5, 9: quare non timore Dei nostri ambulatis.

3. **considera:** for the same absolute use of *considerare*, cf. Cic. div. in Caec. 46: vide modo, etiam atque etiam considera; id. Verr. 2, 145: sic considerate; id. leg. agr. 2, 77: vere et diligenter considerate.

4. **quadragesima totis praeter sabbatum et dominicam ieiunatur diebus:** *quadragesima*, equivalent to the Greek *τεσσαρακοστή*, signifies Lent, the Christian Fast of forty days. For a full account of the history of the observance of Lent in the Early Church, cf. Dictionary of Christian Antiquities, Vol. II (1880), pp. 972-977; and especially, the excellent article *Carême* by E. Vacandard in Cabrol, Dictionnaire d'archéologie chrétienne, Vol. 2, Part 2, pp. 2139-2158; particularly p. 2143, where the present passage is cited and discussed. On the use of *ieiunare*, cf. Sect. 1, n. 16; for the Abl. of duration of time *totis diebus*, cf. Sect. 2, n. 10. *sabbatum:* a Hebrew word, already appearing in Classical Latin in Hor. sat. 1, 9, 69. *dominica* signifying Sunday, the Lord's Day, is Eccl. Latin. Cf. T. L. L. V 1057, 65-74.

5. **hoc ieiunium domini pascha concludit:** for a similar thought, cf. Cassian. conl. 21, 30: totum anni spatium aequali ieiunio concludebant; Paul. Nol. epist. 28, 3: quia breve spatium videbatur, quoad ilico sollemnitas paschalis concluderet.

6. **dies resurrectionis:** a Scriptural phrase; cf. Soph. 3, 8: in die resurrectionis meae in futurum. *resurrectio* is a Late Latin subst. coined by Tertullian. Cf. K.-Schm. s. v. *resurgere.*

7. **baptizantur electi:** as here, in the sense of "the chosen ones" or "elect of God", *electi* is a technical term used especially in Rome and Italy in the fourth century to designate the second or higher grade in the catechumenate. The common term employed elsewhere at the time for this class was *competentes.* The *electi* were "actually inscribed in the Church list" as qualified for Baptism during the approaching Eastertide. On the Catechumenate, cf. the admirable article Catéchuménat by P. de Puniet in Cabrol, Dictionnaire d'Archéologie Chrétienne, Vol. 2, part 2, pp. 2579-2621; particularly Sect. V *Le catéchuménat à Rome et en Italie,* p. 2602, where the present passage is cited. It should be noted that the old view that there were four grades in the catechumenate is erroneous. It has now been definitely established that there were only two classes. Cf. the article in Cabrol, p. 2584.

8. **altare:** cf. Sect. 2, n. 7.

9. **sacramentum:** i. e., the Holy Eucharist. Cf. Sect. 33, n. 4.

10. **refecti spiritali cibo et spiritali potu:** a Scriptural echo, cf. 1 Cor. 10, 3, 4: et omnes eamdem escam spiritalem manducaverunt; et omnes eumdem potum spiritalem biberunt. Cf. also Hier. epist. 96, 1: saturati spirituali cibo. *spiritalis* in this sense of "spiritual" is Eccl. Latin. Cf. Kaulen s. v. *potus* is cited once for Cicero, otherwise for Silver and Late Latin, where it is used as an equivalent of the Classical *potio.* Cf. K.-Schm. s. v. *potio.*

11. Psalm 22, 5. The Old Version has *est* after *praeclarum,* otherwise the same as Ambrose. Cf. Sect. 33, n. 3. The Vulgate has: et calix meus inebrians quam praeclarus est!

12. **disciplina ieiunii:** for similar phrases, cf. Tert. ieiun. 13: disciplina abstinentiae; Ambr. epist. 27, 8: disciplina continentiae.

13. Is. 58, 3-6. Ambrose follows the Greek closely. The Old Version reading differs considerably. Verse 5 is quoted in almost the same words in Ambr. Nab. 10, 44.

14. Is. 58, 6 ff. Ambrose is following the Greek, whereas the Old Version and Vulgate are considerably different. Ambrose's development here shows the influence of Bas. 164 A (2 A).

15. **mentis habitus:** for this use of *habitus*, cf. Cic. inv. 25, 36: habitum appellamus animi aut corporis constantem et absolutam aliqua in re perfectionem; ibid. 53, 160: iustitia est habitus animi communi utilitate conservata.

16. **orationi:** in the sense of "prayer", as here, the word is used from Tertullian on. Cf. K.-Schm. s. v.

17. **in lege dei die et nocte meditere:** a Scriptural echo; cf. Ios. 1, 8: non recedat volumen legis huius ab ore tuo; sed meditaberis in eo diebus ac noctibus; Psalm 1, 2: et in lege eius meditabitur die ac nocte.

Section 35.

1. **figura corporis plena gravitatis:** for a somewhat similar expression, cf. Cic. Q. Rosc. 20: si quam coniecturam de natura viri affert hominibus tacita corporis figura; id. Dom. 87: omnia vita plena gravitatis.

2. **nullus rubor ebrietatis circumfusus genas:** the middle of *circumfundere* with the Acc. is cited only for: Bell. Afr. 78, 4; Liv. 22, 30, 2; Apul. met. 3, 8. Cf. T. L. L. III 1149, 21-25. None of the examples cited, however, correspond at all closely to the present passage. It would be possible also to consider the Acc. here an *Acc. of specification*, a usage which is relatively common in Ambrose. Cf. Introduction, pp. 26-27.

3. **qui intuentium offendat aspectus:** for a similar expression, cf. Cic. leg. agr. 2, 56; quorum oculos (L. Sulla) offendebat. The plural of *aspectus* does not seem to be used in Class. Latin except by Vergil.

4. **pallore:** cited twice for Cicero (Merguet); otherwise Poetic, Silver, and Late.

5. **reverendus:** Poetic, Silver, and Late.

6. **gressus:** Poetic, Silver, and Late. Cf. K.-Schm., and Georges s. v.

7. **motus animorum:** for the same phrase, cf. Cic. off. 1, 36, 130: motus animorum duplices sunt; id. ib. 1, 38, 136: motus animi nimii; id. Att. 3, 8, 4: animi motus; id. Arch. 17: nos animorum incredibilis motus . . . neglegemus.

8. **cogitationis . . . arbiter:** cf. Ambr. in psalm 118 serm. 1, 10: quia Deus cogitationum arbiter.

9. **(vultus) tacitus cordis interpres:** for a similar expression, cf. Cic. leg. 1, 30: interpres mentis oratio verbis discrepat sententiis congruens.

10. **praetexat:** in this sense of "disguise" cited only for Vergil by Georges and B.-G. Harper adds, Claud. 1, 99: fraudem blando risu praetexit.

11. **solvatur risu:** for the same phrase, cf. Hor. sat. 2, 1, 86: solventur risu tabulae; Quint. inst. 5, 10, 67: quia si aliquid amiserimus, cum risu quoque tota res solvitur; Val. Max. 4, 3, 5: multum risu solvit.

12. **incontinenti:** as here, in the sense of "immoderate", cited for Plautus, Horace, Seneca, and Ambrose. Cf. Georges and B.-G. s. v.

13. **superfluum:** Georges, B.-G., and K.-Schm., cite the word only for Late Latin.

14. **commonitionis:** noted only for Quintilian before Late writers. Cf. T. L. L. III 1933, 34-84; 1934, 1-7.

15. **sapientia:** used here by antonomasia for God.

16. Matth. 6, 16.

17. **ideo dixit hypocritas:** this whole passage is an imitation of Bas. 165 AB (2 CD): *ὑποκριτής ἐστιν ὁ ἐν θεάτρῳ ἀλλότριον πρόσωπον ὑπελθών· δοῦλος ὤν, πολλάκις τὸ τοῦ δεσπότου, καὶ ἰδιώτης, τὸ τοῦ βασιλέως. οὕτω καὶ ἐν τῷ βίῳ τούτῳ, ὥσπερ ἐπὶ ὀρχήστρας, τῆς ἑαυτῶν ζωῆς, οἱ πολλοὶ θεατρίζουσιν, ἄλλα μὲν ἐν τῇ καρδίᾳ φέροντες, ἄλλα δὲ ἐν*

τῇ ἐπιφανείᾳ τοῖς ἀνθρώποις δεικνύντες. *hypocrita* in this sense of "hypocrite" is Eccl. Latin, being confined for the most part to the Vulgate.

18. **alienam personam induant:** for similar expressions, cf. Cic. off. 3, 10, 43: ponit enim personam amici, cum induit iudicis; Lact. 2, 16, 3: et illorum sibi nomina quasi personas aliquas induerunt; Macr.: personam induere (B.-G.).

19. **personas gerunt:** for the phrase, cf. Cic. off. 1, 32, 115: ibid. 1, 34, 132: est igitur proprium munus magistratus, intelligere, se gerere personam civitatis debereque eius dignitatem et decus sustinere.

20. **adfectant:** in this sense of "feign", Silver and Late Latin. Cf. T. L. L. I 1184, 6-30.

SECTION 36.

1. **et ideo:** cf. Sect. 4, n. 13.

2. Matth. 6, 17 ff. The Old Version has *ieiunantes* for *quia ieiunatis,* and adds *in palam* after *reddet vobis*; otherwise the same. The only variation in the Greek from the Old Version is the use of the pronoun in the singular with corresponding agreements. The Vulgate follows the Greek more closely. Ambrose is following Basil here. Cf. Bas. 165 A (2 C).

3. **sed et:** = *sed etiam.* Cf. Introduction, pp. 39-40.

4. **sobrietatis:** cf. Sect. 4, n. 8.

5. Cant. 1, 3. Sabatier takes this reading for the Old Version from Ambr. inst. virg. 1, 13, 83.

6. **artus animae et quaedam membra:** for a similar transferred use of *artus,* cf. Q. Cic. pet. 10: nervi atque artus sapientiae. Cf. also, Iuvenc. 4, 371: membra . . . animae volucris spoliata calore.

7. Psalm. 22, 5.

8. **oleum laetitiae . . . prae . . . consortibus:** for the allusion, cf. Psalm 44, 8: dilexisti iustitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus oleo laetitiae prae consortibus tuis.

9. **ne videaris contristari in animae salute:** cf. Bas. 164 B (2 A): *ἄτοπον μὴ χαίρειν ἐπὶ ὑγείᾳ ψυχῆς. contristari* in this sense of "to be sad", is cited in Classical Prose in Cael. (Cic. epist. 8, 9, 5); and in Silver Prose for Pliny, Columella, Seneca, and Rut. Lupus. Its usage is common in Eccl. Latin, being especially frequent in the Vulgate. Cf. K.-Schm., and T. L. L. s. v. The use of *in* with the verb, as here, is Eccl. Latin. Cf. T. L. L. IV 778, 82-83; 779, 39-41.

10. **nemo enim tristis coronatur, nemo maestus triumphat:** taken literally from Bas. 164 B (2 A): *Οὐδεὶς ἀθυμῶν στεφανοῦται· οὐδεὶς στυγνάζων τρόπαιον ἵστησι.* For *maestus,* cf. Sect. 9, n. 9.

11. Eccles. 2, 14.

12. **ad mysteria vocaris et nescis:** *mysteria* refers to the Sacraments of the Christian Faith. The Benedictine editors aptly state: hic innuitur cautissimum illud silentium quo sancti patres mysteria quaedam, ac praecipue eucharistiae cognitionem catechumenos celare consueverant. Cf. also Sect. 33, n. 4. For the phrase, cf. Bas. 165 A (2 C): *ἐπὶ μυστήριά σε καλεῖ ὁ λόγος.*

13. Psalm 152, 2.

SECTION 37.

1. **est et aliud caput mysticum:** for the thought here, cf. Ambr., in psalm 118 serm. 20, 2: mysticum caput Christus est; quia Omnia in ipso constant, et ipse est caput corporis Ecclesiae. On the use of *mysticus* cf. Sect. 33, n. 1.

2. 1 Cor. 11, 3. This reading varies slightly from the Old Version and Vulgate which have: caput autem mulieris, vir: caput vero Christi, Deus.

3. **caput eius deus est . . . :** for the allusion, cf. 1 Cor. 11, 3, n. 2 above, and Matth. 26, 7.

4. **typum:** in Eccl. writers *typus* is a term applied to the prefigurations in the Old Testament that were to be fulfilled in the New. Cf. Catholic Encyclopedia s. v. *Types.* For further instances of this usage of the word in Ambrose, cf. Ambr. fid. 3, 11, 89: ergo illum Melchisedech in Christi typo sacerdotem Dei accepimus; sed illum in typo, hunc in veritate: typus autem umbra est veritatis;

ibid. 4, 1, 4; id. epist. 2, 22: humiliabatur in typo eius, qui se erat humiliaturus usque ad mortem.

5. **quae in caput eius misit unguentum . . . quae in pedes misit confessa est eius passionem:** for the allusions cf. Matth. 26, 7 ff., and Luc. 7, 37 ff. The use of *mittere* in the sense of "pour", as here, is Eccl. Latin. Cf., e. g., Matth. 26, 12: mittens . . . unguentum hoc in corpus meum.

6. **passionem:** late Latin. Cf. K.-Schm. s. v.; Goelzer (Jérôme) 73; especially, Teeuwen, 44-46.

7. **remissionem accipias peccatorum:** Scriptural. Cf. Act. 26, 18: ut accipiant remissionem peccatorum. For further instances of the phrase, *remissio peccatorum,* cf. Sect. 13, n. 6.

8. **lava faciem tuam:** these words should have been italicized by Schenkl as they are quoted directly from Matth. 6, 17.

9. **emunda animam tuam peccatricem:** taken almost literally from Bas. 165 A (2 C): *ἀπόπλυνε τὴν ψυχὴν ἁμαρτημάτων. emundare* is cited only for Columella and Seneca before Late Latin. Cf. Georges s. v. The adjective *peccatrix* is Eccl. For the phrase *peccatrix anima,* cf. also Prud. cath. proem. 35.

10. **index enim facies plerumque est conscientiae:** for similar expressions, cf. Cic. orat. 60: imago animi vultus, indices oculi; Curt. 8, 6, 22: et tempus, quo venerant, et vultus haud sane securi animi index.

11. **tacitus sermo mentis:** for the same thought, cf. Cic. Pis. 1: oculi, supercilia, frons, vultus, denique totus, qui sermo quidam tacitus mentis est, hic in fraudem homines impulit.

12. **conpungimur:** in this sense of "to feel remorse", Late Latin. Cf. T. L. L. III 2173, 74 ff.

13. **noli hanc exterminare faciem:** Scriptural. Cf. Matth. 6, 16: exterminant enim facies suas. Cf. Bas. 165 A (2 C): *μὴ ἀφανίσῃς τὸ πρόσωπόν σου. exterminare* in this sense of "disfigure", "distort", as applied to one's features, is Eccl. Latin. Cf. Georges and B.-G. s. v. For copious citations of the use of the verb in Eccl. Latin, cf. Rönsch, pp. 365-366.

14. **qui aliud corde gerit, aliud foris praetendit:** for this thought, cf. Bas. 165 A (2 D) quoted in Sect. 35, n. 17.

15. **peripetasmate:** from the Greek, *περιπέτασμα*. The word is cited only for Cic. Verr. 4, 27 and 28; Ambr. hex. 3, 1, 5; and the present instance. Cf. Georges s. v.

16. **operetur:** Poetic, Silver, and Late.

17. **interfectorium:** the word is Late and rare. As an adjective it is cited only for Aug. lib. arb. 3, 25; Isid. orig. 17, 7, 7; and as a substantive it is noted only for the present passage. Cf. Georges and B.-G. s. v.

Section 38.

1. **nemo amarioribus praeoptet dulcia:** Ambrose is influenced by Basil in the development of this passage. Cf. Bas. 165 A (2 B). The use of *praeoptare* in the sense of "prefer", "like better" with the *Acc. and Dat. of the thing* is cited first for Livy. Cf. Georges s. v.

2. **amaro:** as a subst. in its literal sense, as here, cited for Cic. fin. 2, 36. Other examples of the substantival use of this adjective in the singular are confined to Late Latin. Cf. T. L. L. I 1821, 42-52.

3. **dulce:** the substantival use of *dulcis* in the singular is cited only for Plautus, Ovid, and Pliny. Cf. Georges and B.-G. s. v.

4. **sicut enim cum in intimis puerorum visceribus vermes . . . :** Ambrose is paraphrasing Bas. 165 A (2 B): *ὥσπερ γὰρ οἱ ἐν τοῖς ἐγκάτοις τῶν παίδων ζωογονούμενοι σκώληκες φαρμάκοις τισὶ δριμυτάτοις ἐξαφανίζονται, οὕτως ἁμαρτίαν, ὑποικουροῦσαν τῷ βάθει, ἐναποκτείνει τῇ ψυχῇ ἐπεισελθοῦσα νηστεία, ἥγε ὡς ἀληθῶς τῆς προσηγορίας ταύτης ἀξία.*

5. **indigestione:** Late Latin.

6. **vis:** in this sense of the "potency" of herbs, drugs, etc., cited in the lexica only for: Cato, Ovid, and Juvenal.

7. **inolescit:** this verb is cited for Vergil, Silius, Columella before Gellius and later writers.

Section 39.

1. **quid Esau servum fratri suo fecit:** for the allusion, cf. Gen. 25, 29 ff. Ambrose takes this expression almost literally from Bas. 172 A (4 E): *τί τὸν Ἡσαῦ ἐβεβήλωσε, καὶ δοῦλον ἐποίησε τοῦ ἀδελφοῦ.*

2. **ad horam:** this phrase, analogous to *ad tempus,* and equivalent to the French *tout à l'heure,* is Late Latin. Cf. K.-Schm. s. v. *hora,* and Goelzer (Jérôme), 426.

3. **contemptus:** cited only for Cicero (once), Lucretius (3 times), and Ovid (twice), before Silver and Late writers.

4. Judges 14, 14. Except for the use of *processit* before *dulce,* the Old Version reading is the same as Ambrose. Cf. the Septuagint: *καὶ ἀπὸ ἰσχυροῦ γλυκύ.* The Vulgate has: De comedente exivit cibus, et de forti egressa est dulcedo.

5. **forte:** this subst. use of *fortis* is cited for Cicero (twice), and then for Silver and Late writers. Cf. T. L. L. VI 1160, 14-44. Note that the substantival usage here is in imitation of the Scriptural passage above.

6. **dulce:** cf. Sect. 38, n. 3.

Section 40.

1. **noli ergo te iactare:** Ambrose is following Basil. Cf. Bas. 165 A (2 D).

2. **quae enim ad ostentationem fiunt . . . :** cf. Bas 165 A (2 E): *τὰ γὰρ ἐπιδεκτικῶς γινόμενα οὐ πρὸς τὸν αἰῶνα τὸν μέλλοντα τὸν καρπὸν ἐκτείνει, ἀλλ' εἰς τὸν τῶν ἀνθρώπων ἔπαινον καταστρέφει.* For the phrase, *ad ostentationem,* cf. Nep. Att. 25, 17: praeceptis philosophorum ad vitam agendam, non ad ostentationem utebatur; Sall. hist. frg. 2, 29, 2: scaenis ad ostentationem histrionum fabricatis.

3. **Helias in deserto erat:** for the allusion, cf. 3 Kings 17, 6. The employment of *desertum* in the singular = "desert" is Eccl. Latin.

4. **Helisaeus in deserto erat:** for the allusion, cf. 4 Kings, 4, 39.

5. **Iohannes in deserto erat, ubi solas locustas aut mel silvestre inveniret:** cf. Matth. 3, 4: ipse autem Iohannes habebat vestimentum de pilis camelorum, et zonam pelliceam circa lumbos suos; esca autem eius erat locustae et mel silvestre. Cf. also Sections 4 and 14 for the same allusion.

6. **ministerio:** Early, Poetic, Silver, and Late Latin.

7. **prandebat Daniel inter ieiunantes leones:** for the allusion, cf. Dan. 14, 32. Schenkl incorrectly refers to Dan. 6, 22.

8. **ille prandebat alienum prandium:** Ambrose employs the same expression in his allusion to Daniel in his Iac. 2, 9, 42.

9. **ieiunantibus epulae volant . . . :** for the allusion, cf. Exod. 16, 13.

10. **ieiunantibus de caelo manna descendit:** for the allusion, cf. Exod. 16, 15; 32, 6.

Section 41.

1. **inpatientiae:** Silver and Late Latin.

2. **etenim qui ieiunantem . . . non passus est populus:** for the allusion, cf. Exod. 32, 1 ff.

3. **Legis:** i. e. the Ten Commandments. On this use of *Lex,* cf. Sect. 16, n. 14.

4. **populus . . . sedit manducare et bibere et surrexerunt ludere:** these words should have been italicized by Schenkl as they are taken directly from Exod. 32, 6. Cf. also Bas. 461 D (130 B): *ὅτε ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν πάιζειν· ἡ δὲ παιδιὰ αὐτῶν εἰδωλολατρεία ἦν.*

5. **mater fidei continentia ita perfidiae mater ebrietas est:** for a similar expression, cf. Cic. ac. 10, 39: immoderta intemperantia, omnium perturbationum mater. Cf. also Sect. 69 below. Note that *perfidia* is used as the exact opposite of *fides,* which here = "Faith", the "True Religion". On this use of *perfidia,* which is rather common in Ambrose and other Eccl. writers, cf. Goelzer (St. Avit) 423.

SECTION 42.

1. **homines tunicam non habentes . . . :** throughout this Section, Ambrose is paraphrasing Bas. 449 B (124 D): *οἳ γὲ ἱμάτιον οὐκ ἔχοντες, οὐδὲ τί φάγωσιν εἰς τὴν αὔριον, βασιλεύουσι καὶ στρατοπέδων ἄρχουσιν ἐν τῇ μέθῃ, καὶ πόλεις οἰκοδομοῦσι, καὶ χρήματα διανέμουσι . . .*

2. **sequentis diei:** this phrase, equivalent to the Class. *postridie, proximo die,* is cited for Bell. Hisp. and Livy, and then more frequently for the Silver and Late writers. Cf. K.-Schm. s. v. *sequens;* B.-G. s. v. *sequor.*

3. **potestatibus:** in the sense of "high officials", as here, cited first for Pliny the Elder and Suetonius. Cf. Georges s. v.

4. **dispensant:** though cited for Cicero and other writers of the Classical period, the word first becomes common in Eccl. Latin. Cf. T. L. L. V 1401, 76 ff.

5. **civitates:** as equivalent to *urbes,* mostly Silver and Late Latin. Cf. K.-Schm. s. v. *civitas.*

6. **fervet enim vinum in his:** a Scriptural echo. Cf. Is. 5, 11: vinum enim eos comburet.

7. **mox ubi:** like *deinde ubi,* this combination is principally Poetic. Cf. St.-Schm. 767; K.-Steg. II 2, 365.

8. **digesserint:** cf. Sect. 26, n. 3. On the tense here, cf. Introduction, p. 42.

SECTION 43.

1. **ad arma consurgitur:** for a similar phrase, cf. Verg. Aen. 10, 90: consurgere in arma Europam.

2. **quam fortes sibi homines videntur in vino . . . :** on the thought here, cf. Hor. epist. 1, 5, 19: Quid non ebrietas dessignat? Operta recludit, Spes iubet esse ratas, Ad proelia trudit inertem, Sollicitis animis onus eximit, addocet artis. Fecundi calices quem non fecere disertum? Contracta quem non in paupertate solutum?

3. **mens necesse est titubet . . . :** Ambrose is paraphrasing Bas. 449 B (125 C): *τούτων πελιδνοὶ οἱ ὀφθαλμοί· ὕπωχρος δὲ ἡ ἐπιφάνεια· πνεῦμα προσεστηκός· γλῶσσα παρειμένη, καὶ κραυγὴ ἄσημος·*

ἀκροσφαλεῖς οἱ πόδες καθάπερ οἱ τῶν παίδων· ἐκκρίσεις δὲ τῶν περιττωμάτων αὐτόματοι ὥσπερ ἀπὸ ἀψὺχψων ῥέουσαι. For the phrase *mens titubat,* cf. also Ambr. paenit. 1, 14, 76: ubi enim caro inebriatur, mens titubat, animus vacillat, cor fluctuat. For a similar expression, cf. Sen. Med. 937: quid, anime, titubas. Baxter lists *titubare* as a favorite word in Ambrose noting 8 instances in his works.

4. **lingua balbutiat:** for the same phrase, cf. Hier. epist. 22, 29: balbutientem linguam; for further instances, cf. T. L. L. II 1696, 15-21. The present passage is cited.

5. **pallor exsanguis:** for the same phrase, cf. Curt. 8, 3, 13: confuderat oris exsanguis notas pallor.

6. **faetor:** in its transferred sense, as here, cited for Suetonius and Late Latin. Cf. T. L. L. VI 1010, 16-37; in its literal meaning, of *malus odor,* it is cited for Cicero (once), Celsus, Columella, Pliny and Late Latin. The word in general is found chiefly among Eccl. writers. Cf. T. L. L. VI 1009, 40 ff.

7. **barbari in ferrum ruunt, vulgus in rixas:** fighting in the midst of banquets was a custom noted by Classical writers as particularly common among the Thracians. Cf. Hor. carm. 1, 27, 1:

> Notis in usum laetitiae scyphis
> Pugnare Thracum est: tollite barbarum
> Morem.

Cf. also Page's note on Hor. Ode 1, 27, 2; 1, 36, 14; Kiessling's and Heinze's note on Hor. Ode 1, 27, 2.

8. **si quis eorum pugno fuerit percussus:** a Scriptural echo. Cf. Exod. 21, 18. On the mood and tense of *fuerit,* cf. Introduction, p. 42.

9. **ora saucium:** on the use of the Greek Acc., cf. Introduction, pp. 26-27.

10. **miserabiles epilogos decantare:** for a very similar expression, cf. Hor. carm. 1, 33, 2-3: miserabiles Decantes elegos.

11. **emolliat:** in this sense of "soften", Poetic, Silver and Late.

12. **temulentorum:** this substantival use of *temulentus* in

the plural is cited for: Sen. epist. 47, 5; Tac. ann. 1, 50, id. hist. 1, 80; Vulg. Prov. 26, 9. Cf. Georges and For. s. v.

13. **sicut ignis enim probat ferrum durum, ita et vini incendio etiam superborum hominum cor liquescit:** Scriptural. Cf. Eccli. 31, 31: ignis probat ferrum durum; sic vinum corda superborum arguet in ebrietate potatum. In this sense of "to melt" *liquescere* is Poetic, Silver, and Late.

Section 44.

1. **pauper:** as a subst. in the singular, *pauper,* like *dives,* appears for the most part in Plautus and Silver writers. Cf. K.-Schm. s. v. *pauper.* Cf. Sect. 27, n. 1.

2. Eccli. 31, 32. The Old Version and Vulgate have *aequa* for *aequalis; sobrietate* for *ebrietate,* otherwise the same as Ambrose. The Greek reads: *ἔφισον ζωῆς οἶνος ἀνθρώπῳ.*

3. Eccli. 31, 32. The Old Version and Vulgate read: si bibas illud moderate, eris sobrius.

4. Eccli. 31, 35, 36, 38. The Old Version and Vulgate have: Vinum in iucunditatem creatum est, et non in ebrietatem, ab initio. Exsultatio animae et cordis vinum moderate potatum. Vinum multum potatum irritationem, et iram, et ruinas multas facit. The Greek reads: *τίς ζωὴ ἐλασσουμένῳ οἴνῳ; καὶ αὐτὸς ἔκτισται εἰς εὐφροσύνην ἀνθρώποις. ἀγαλλίαμα καρδίας καὶ εὐφροσύνη ψυχῆς οἶνος πινόμενος ἐν καιρῷ αὐτάρκης· πικρία ψυχῆς οἶνος πινόμενος πολὺς ἐν ἐρεθισμῷ καὶ ἀντιπτώματι.*

Section 45.

1. **potationes:** the plural form of this word is cited only for Plaut. Capt. 771; id. Stich. 211; Apul. met. 8, 1; Treb. Gall. 17, 8; Vulg. 1 Petr. 4, 3; Salv. gub. 6, 13, 78. Cf. Georges and Harper s. v.

2. **unguentatos:** the lexica cite *unguentare* only for Plautus, Catullus, and Seneca, before Late Latin.

3. **qualem ferunt fuisse illum . . . :** the story is related of Polemon the Athenian, son of Philostratus, head of the Academy from 314 to c. 276 B. C., in Diog. Laert. IV, 3, 16.

4. **delibutus unguentis:** the phrase seems to have been first used by Cic. rep. 4, 5: Homerum redimitum coronis et delibutum unguentis. It is common in subsequent writers. Cf. T. L. L. V 442, 47-53.

5. **redimitus floribus:** for the same phrase, cf. Curt. 9, 10, 26: ibant amici et cohors regia variis redimita floribus coronisque. The use of *redimere* in this sense occurs in Cicero (cf. n. 4), but it is mostly confined to Poetry and Silver and Late Prose.

6. **subnixus meretricibus:** the lexica cite no instances of *subnixus* used of persons, as here, in its literal sense of "supported by", "upheld by".

7. **antelucano potu:** for a similar phrase, cf. Cic. Cat. 2, 22: in antelucanis cenis expromitur. Cf. T. L. L. II 151, 10 ff. The present passage is cited. On the use of *potus,* cf. Sect. 34, n. 10.

8. **diurno . . . lumine:** "by the light of candles in daylight". From the context this certainly seems to be the meaning of the words.

9. **philosophi . . . disputantis:** i. e., Xenocrates. For the same reference, cf. Porph. Hor. sat. 2, 3, 254: audisse fertur Polemon e proximo Xenocratis vocem disputantis.

10. **auditorium:** Silver and Late. Cf. T. L. L. II 1295, 72 ff.

11. **coronas . . . sensim detraxit:** for the same phrase, cf., e. g., Hor. sat. 1, 10, 48: ego illi detrahere ausim haerentem capiti cum multa laude coronam; Liv. 38, 47, 4: coronam . . . capite detrahunt. Cf. T. L. L. V 824, 28-30.

12. **unguenta deterserit:** in its literal sense of "wash off", "remove" with the Acc. of the thing removed *detergere* is Poetic, Silver, and especially Late Latin. Cf. T. L. L. V 796, 53 ff.

13. **philosophus postea tantus evaserit:** for the use of *evadere* here, cf. Cic. orat. 131: fuit autem Athenis adulescens, perfectus Epicurius evaserat, minime aptum ad dicendum genus.

Section 46.

1. **apage:** with the Acc., as here, cited once for Varro Men.

133 and Cic. epist. 5, 10ª, 1; otherwise Early and Late Latin. Cf. T. L. L. II 205, 45-69.

2. **proeliatorum:** cited only for Val. Max. 3, 2, 24, Tac. ann. 2, 73, id. dial. 37, before Late Latin. The word is relatively rare. Cf. Georges s. v.

3. **inter arma prandendum est:** cf. Sect. 43, n. 7.

4. **Babylonicis . . . balteis:** for a similar reference to Babylonian *baltei*, cf. Apul. flor. 9, p. 33: balteum quod genus pictura Babylonica miris coloribus variegatur.

5. **lumbos suffulti:** on the use of the Acc., cf. Introduction, pp. 26-27. In the sense of "loins", as here, *lumbus* is cited for Plautus, Cic. Arat. 82, and Horace, before Silver and Late Latin. The verb *suffulcio* is cited in the lexica only for Plautus, Lucretius, Curtius, Martial, Apuleius, Fulgentius, and Fortunatus.

6. **bullis:** in this meaning of "studs" in a girdle, Poetic, Silver, and Late. Cf. T. L. L. II 2241, 70-78. Cf. also Pauly-Wissowa, s. v. *bulla*.

7. **thecis:** as here, in the sense of a "sheath", *theca* is cited only for Varro; Cic. Att. 4, 7, 2, id. Verr. 4, 52, Iul. Valerius, and Ambrose (the present passage). Cf. Georges s. v.

8. **coma nitentes:** for a similar phrase, cf. Stat. Ach. 1, 162: fulvoque nitet coma gratior auro; id. Theb. 9, 702. Ambrose is following Basil here. Cf. Bas. 456 B (127 C). The participial adj. *nitens* is Poetic and Silver Latin.

9. **per singularum distantes aetatum vices:** for similar expressions, cf. Hier. epist. 21, 2: per singulas adoleret aetates; Plin. nat. 29, 6: per aetatum gradum.

10. **ordinatam:** the purely adjectival use of this participle is cited only for Cicero, Nepos, and Seneca, before Late Latin.

11. **vasa exposita argentea, pompam arbitreris:** cf. Bas. 456 B (127 C): *ψυκτῆρας καὶ κρατῆρας καὶ φιάλας, ὥσπερ ἐν πομπῇ τινι καὶ πανηγύρει. . . .*

12. **cornu:** for this use of *cornu* in the sense of "drinking horn", cf. Daremberg Saglio, s. v. *cornu*.

13. **proeliaris:** Early and Late Latin.

14. **epularis:** cited in the lexica for Cicero (5 times), Suetonius, Cyprian, Ammianus, and Paul. Diac.

15. **quod discumbentes in certamen accendat:** for a similar expression, cf. Sil. 4, 169: stimulas cornu atque in proelia mentes accendis. *accendere* with *in* and the Acc. in the sense of *inflammare, incitare, aliquem ad aliquid,* is found first in Liv. 29, 9, 6. Cf. T. L. L. I 276, 75-84; 277, 1-2.

Section 47.

1. **primo minoribus poculis velut ferentariis pugna praeluditur:** for a similar thought, cf. Bas. 456 D (127 E). On the rules of drinking observed in the *commissatio,* cf. Blümner, pp. 401-405. As used here, *ferentarius* is cited for Cato, Sallust, Tacitus, Vegetius, Hegesippus, and the present passage from Ambrose. *praeludere* is Silver and Late Latin; the phrase, *pugnam praeludere* is cited in the lexica only for Rut. Nam. 1, 257: pugnam glebis praeludere.

2. **donec udae vocis aperiant iter:** cf. Verg. Aen. 7, 533: et udae vocis iter.

3. **praelusoriis:** the present passage is the only instance cited for the use of this word. Cf. Georges and B.-G. s. v. (not cited in Forcellini and Harper). Schenkl, on the basis of his best Mss., gives the reading *prolusoriis.* It seems better to follow the reading *praelusoriis* of Mss. BH′ which Schenkl himself in his *apparatus criticus* is inclined to consider the true reading. The employment of *praeluditur* above, a reading which is reasonably certain, would seem to point to *praelusoriis* also. Hence, following the Benedictines, we have decided to take *praelusoriis* as our reading.

4. **sitim, ne . . . restinguant eam:** for the phrase, *sitim restinguere,* cf. Verg. ecl. 5, 47: quale per aestum dulcis aquae saliente sitim restinguere rivo; also Cic. fin. 2, 3, 9: Eademne quae restincta site? . . . . restincta enim sitis stabilitatem voluptatis habet.

5. **ubi res calere coeperit, poscunt maioribus poculis:** for the thought here, cf. Philo, *de ebrietate* (II 213, 6 C): *πώντες γὰρ ἔτι διψῶσι καὶ ἄρχονται μὲν ἀπὸ τῶν βραχυτέρων κυάθων, προϊόντες δὲ ταῖς μείζοσιν οἰνοχόαις ἐγχεῖν παραγγέλλουσιν· ἐπειδὰν (δ')ἀκροθώρακες γενόμενοι χλιανθῶσιν, οὐκέτι κρατεῖν ἑαυτῶν δυνάμενοι. . . .* On the mood of *coeperit,* cf. Introduction, p. 42. For the expression *poscunt maioribus poculis,* cf. Cic. Verr. 2, 66: hortatur hospes, poscunt maioribus poculis; Hor. sat. 2, 8, 35: et calices poscit maiores.

6. **inardescit:** Poetic, Silver, and Late.

7. **martius:** in this sense of "martial", cited for the Augustan Poets, Livy, Silver, and Late Latin.

8. **exaestuat:** Poetic, Silver, and Late in this meaning of "glow", "boil up".

9. **visa:** there is an ellipsis of *sit:* Cf. the parallel clause *ubi . . . coeperit* above. Such an ellipsis is rather unusual.

10. **meraciore:** in this sense of "pure" with reference to liquor, cited only for Cic. nat. deor. 3, 31, 78, Prop. 2, 33, 27, and Celsus, before Late Latin. Cf. Georges and B.-G. s. v.

11. **reparatur:** mostly Poetic, Silver, and Late Latin.

12. **pocula:** in the sense of "drinks", as here, Early, Poetic, and Late.

13. **ferculis:** in this meaning of "a course of food", cited for Cato, Serv. Aen. 1, 726, Hor. sat. 2, 6, 104, Prop. 4, 4, 76, before Silver and Late writers. Cf. T. L. L. VI 490, 24-74.

14. **deinde procedente potu longius . . . praecellat:** for the thought, cf. Bas. 457 A (128 A): *Εἶτα πόῤῥω προϊόντος τοῦ πότου, ἅμιλλαι περὶ τοῦ πλείονος, φιλονεικίαι καὶ ἀγωνίσματα, ἀλλήλους ὑπερβάλλεσθαι φιλοτιμουμένων κατὰ τὴν μέθην.* On *potus,* cf. Sect. 34, n. 10. *praecellare* is Poetic, Silver, and Late Latin.

15. **contentius:** this adv. is rare, being cited for Cicero (three times); Gellius (twice); and for Apuleius (once). To these citations in the T. L. L. (IV 670, 70-76), add the present instance.

16. **ad mensas . . . secundas:** for this phrase, meaning "the

dessert", at which much wine was served, cf. Cic. Att. 14, 6, 2; ibid. 12, 21, 4; Verg. georg. 2, 101; Hor. sat. 2, 2, 121; Cels. 1, 2; Plin. nat. 9, 35, 58; ibid. 19, 8, 53; Lampr. Hel. 21, 1: ad secundam et tertiam mensam. Cf. also Blümner, 400.

Section 48.

1. **ubi consummatae fuerint epulae, putes iam esse surgendum . . . :** Ambrose is following Bas. 460 A (128 C): *ὅταν δὲ νομισθῶσι διακορεῖς εἶναι τοῦ οἴνου, τότε τοῦ πίνειν ἄρχονται.* On the mood and tense of *fuerint*, cf. Introduction, p. 42.

2. **de integro potum instaurant:** for a similar expression, cf. Verg. Aen. 7, 146: certatim instaurant epulas.

3. **fialae:** in this sense of "a broad, shallow drinking vessel", "saucer", cited in the lexica for Silver and Late Latin. On the use of *fialae* as drinking vessels, cf. Blümner 405. Cf. also Sect. 54.

4. **tunc maximi crateres quasi instrumenta bellorum:** *crater* is cited for Cicero but is mostly Poetic in Classical Latin. For instances of the phrase, *instrumenta bellorum*, cf. T. L. L. II 1844, 1-3. The present passage is the only one listed from Ambrose. To this last add Ambr. Nab. 14, 62 noted by McGuire (206).

5. **certatur sub iudice, sub lege decernitur:** with these expressions, cf. Hor. ars. 78: grammatici certant et adhuc sub iudice lis est.

6. **agonithetes illis furor est, . . . victoriae praemium culpa:** Ambrose is following Basil. Cf. Bas. 457 A (128 A): *καὶ ὁ ἀγωνοθετῶν αὐτοῖς ὁ διάβολος, καὶ ἆθλον τῆς νίκης ἡ ἁμαρτία.* For the history of the office and function of the *agonithetes*, cf. Pauly-Wissowa, Vol. I, pp. 870-881. The word *agonithetes* appears only in Late Latin. Cf. T. L. L. I 1414, 76-84; 1415, 1-31. It is used here obviously under the influence of the Greek.

7. **anceps . . . dubius belli eventus:** for a similar expression, cf. Cic. rep. 2, 13: proelii certamen varium atque anceps. The phrase, *belli eventus* is cited in Class. Latin for Caes. Gall. 6, 42, 1; id. civ. 1, 53; ibid. 2, 32, 10.

8. **proeliaris:** cf. Sect. 46, n. 13.

9. **pincernarum:** cf. Sect. 25, n. 3.

10. **calida:** as a subst. = *aqua calida,* cited once for Cato; otherwise Silver and Late. Cf. T. L. L. III 151, 75-82.

11. **supereffluentes:** Late Latin, being cited in the lexica for Ambrose, Claud.-Mam., Paul.-Nol., Inscriptions, and the Vulgate.

12. **examine:** as here, in the sense of "balance", cited only for Vergil, Pliny, Vitruvius, Suetonius, and Late Latin.

Section 49.

1. **si quis . . . viderit, arma convertit:** on the tense and mood of *viderit,* cf. Introduction, p. 42. For the phrase, *arma convertere,* cf. Cic. Deiot. 18: omnium in se gentium . . . arma convertisset; Veg. mil. 3, 21: cum hostes victi . . . arma converterint.

2. **scammate:** this word, borrowed from the Greek, is Late Latin.

3. **manum levat:** in this literal sense of "raise", *levare* seems to have been used first by Livy. Cf. K.-Schm. s. v. *levare.* The phrase, *manum levare* is frequent in Eccl. Latin, appearing about 30 times in the Vulgate.

4. **exors . . . palmae:** as here, in the sense of "deprived of" with the Gen., *exors* is cited first for Vergil. Cf. St. Schm. 405; K.-Steg. II 1, 440.

5. **inmunis iniuriae:** with the Gen., *inmunis* appears in Cicero Verr. 5, 58 and Vergil Aen. 12, 559, otherwise in Silver and Late writers. Cf. K.-Steg. II 1, 440.

6. **ori eius infunditur:** *infundere* with the Dat. for *in* or *ad* with the Acc. to express end of motion, is Silver and Late Latin, being cited first for Seneca. Cf. Georges s. v.

7. **ebrii iacent plerique sopiti:** for the force of *sopiti* here, cf. Liv. 8, 16, 10: ut vino epulisque sopitos hostes adgrederetur.

8. **de omnibus se vindicatum:** *se vindicare* with *de* is cited first for Pliny and Florus. Cf. Georges s. v.

9. **dispendium:** cf. Sect. 19, n. 6.

10. **qui autem damna non sentit:** for the same phrase, cf. Pompon. dig. 50, 17, 203: quod quis ex culpa sua damnum sentit.

11. **ex ea vulnerati omnes ac saucii tamquam de harena exeant:** for a somewhat similar thought, cf. Cic. Verr. 5, 28: ut alius inter manus e convivio tamquam e proelio auferretur, alius. . . .

Section 50.

1. **spectaculum triste Christianorum oculis . . . :** throughout this Section, Ambrose is following Bas. 457 B (128 B): *ἐλεεινὸν θέαμα χριστιανῶν ὀφθαλμοῖς· ἀνὴρ ἀκμάζων καθ' ἡλικίαν, σφριγῶν τῷ σώματι, στρατιωτικοῖς καταλόγοις ἐμπρέπων, φοράδην οἴκαδε κομιζόμενος, μὴ δυνάμενος ὀρθοῦσθαι, μηδὲ τοῖς ἰδίοις ποσὶν ἀπιέναι· ἀνὴρ φοβερὸς εἶναι ὀφείλων τοῖς πολεμίοις, γέλωτός ἐστιν ἀφορμὴ τοῖς κατ' ἀγορὰν παιδίοις· ἄνευ σιδήρου καταβέβληται, ἄνευ πολεμίων πεφόνευται . . . . .*

2. **terribilis visu:** for the same phrase, cf. Verg. Aen. 6, 277: terribilis visu formae.

3. **si . . . fuerit:** on the mood and tense of *fuerit,* cf. Introduction, p. 42.

4. **ut erubescat surgere:** the infinitive with *erubescere* is found first in Vergil and then in prose from Livy on. Cf. St.-Schm. 582.

5. **anhelare . . . gemere, sudare, . . . prodere:** note the historical infinitives and the effective use of asyndeton. On the use of *anhelare,* cf. Sect. 24, n. 4.

6. **enarrat:** cited for Cic. inv. 1, 28; id. div. 1, 55; id. Marcell. 4; otherwise Early and Silver Latin.

7. **vino madidi:** for the phrase, cf. Lucan 10, 396: plenum epulis madidumque mero; cf. also Sect. 25, n. 6.

8. **somno soluti:** for the same expression, cf. Cic. Tusc. 5, 26: ego somno solutus sum; Verg. Aen., 9, 236: somno vinoque solutos; Ov. met. 10, 369; curasque et corpora somnus solverat; Sen. Ag. 76: non solvit pectora somnus.

9. **viri proeliatores:** the noun *proeliator* is Silver (rare), and Late Latin. In an adjectival sense, as here, it is cited as an attri-

butive with *miles* for Apul. flor. 16 p. 20, 19; Amm. 19, 7, 8 and 23, 5, 24; with *vir,* for Vulg. Is. 42, 13: sicut vir proeliator suscitabit zelum. Cf. Georges s. v.

10. **servuli:** = *servi.* this use of the diminutive as the equivalent of the normal form owes its frequency in many instances in Late Latin to the loss of the real diminutive meaning. *servulus* = *servus* is common in Ambrose.

11. **militem bellatorem:** the adjectival use of *bellator,* as here, is cited for Bell. Hisp. 25, 5; Verg. 9, 718; Stat. Theb. 4, 356, and Late Latin (chiefly Eccl.). Cf. T. L. L. II 1806, 71 ff. The present passage is cited. Cf. 1807, 9. Cf. also the phrase *viri proeliatores* above.

12. **itaque hac atque illac tamquam navigia sine gubernatore fluctuant:** the comparison is taken from Bas. 460 C (129 B): *ποῖον δὲ πλοῖον ἀκυβέρνητον, ὑπὸ τῶν κυμάτων, ὡς ἂν τύχῃ, φερόμενον, οὐκ ἀσφαλέστερόν ἐστι τοῦ μεθύοντος.* For the phrase *hac atque illac,* cf. Ter. Eun. 1, 2, 25: plenus rimorum sum: *hac atque illac* perfluo; Tac. agr. 28: mox *hac atque illac* rapti.

13. **in terram defluunt:** for the phrase, cf. Verg. Aen. 11, 501: quam tota cohors imitata relictis ad terram defluxit equis; Curt. 7, 7, 36: corpus ex equo defluxit in terram.

14. **nisi excipiantur:** on the mood here, cf. Introduction, p. 42.

15. **referuntur in scutis:** for further allusions to this custom, cf. Verg. Aen. 10, 506: Impositum scuto referunt Pallanta frequentes; Auson. Epig. 44 (ed. Peiper, p. 329): Mater Lacaena clypeo obarmans filium, Cum hoc, inquit, aut in hoc redi.

16. **vultu minaces:** cf. Lucan 7, 290: quod si . . . conspicio faciesque truces oculosque minaces; Tac. hist. 4, 84: minax facies.

17. **a puerulis impune rideri . . . :** note that Ambrose continues to follow Bas. 457 B (128 B) quoted above under n. 1.

18. **sine pugna interfectos, sine hoste turbatos, sine senectute tremulos:** note the parallelism and asyndeton. Cf. Liv. 9, 5, 10; sine vulnere, sine ferro, sine acie victos. Cf. also Basil l. c.

19. **in ipso iuventatis flore marcentes:** this metaphorical use of *flos,* in the sense of "flower", "crown", "glory", is common in Classical writers. Cf. Cic. Phil. 2, 15, 37: flos nobilitatis ac iuventatis. For further instances, cf. T. L. L. VI 934, 60-84; 935, 1-74. *marcentes* is Poetic and Silver Latin.

Section 51.

1. **quis tale miscuit furoris poculum:** St. Ambrose is following St. Basil throughout this Section. Cf. Bas. 457 C (128 C): *τίς ὁ τῶν κακῶν τούτων αἴτιος; τίς ὁ τὸ τῆς μανίας ἡμῖν φάρμακον ἐγκεράσας.* Note that *furoris poculum* is a literal translation of the Greek. For this Latin phrase, itself, cf. Plaut. Truc. 43: poculum amoris; Hor. epod. 17, 80: desiderique temperare pocula.

2. **infudit mentibus:** on the use of *infundere* with the Dat., cf. Sect. 49, n. 6.

3. **periclitatur homo lutum esse de corpore:** cf. Bas. 456 A (127 A): *κινδυνεύεις λοιπὸν βόρβορος εἶναι ἀντὶ ἀνθρώπου. periclitari* with the Inf. is Silver Latin, being cited only for Quintilian and Pliny. Cf. Georges II 1600 B, a.

4. **spontaneae:** a Late Latin equivalent of the Classical *voluntarius.* Cf. K.-Schm. s. v. Georges notes that the citation of the word for Seneca is based on a false reading.

5. **inebriat . . . reddit . . . si contigerit:** on the tense and mood of *contigerit,* cf. Introduction, p. 42.

6. **asperiores:** as used here, in the sense of "savage" with reference to animals, *asper* is Early, Poetic, and Late. Cf. T. L. L. II 814, 24-45.

7. **vindemiae:** cited for Varro, but otherwise, Early, Poetic, Silver, and Late.

8. **rogas . . . cogis . . . invitas . . . ecferre:** note the ellipsis of the object *amicos* to be supplied from above. This kind of ellipsis is very common in Ambrose.

9. **invitas ad prandium:** note here especially the similarity to

Bas. 460 A (128 C): *καὶ καλεῖς μὲν ὡς φίλον ἐπὶ τὸ δεῖπνον, ἐκβάλλεις δὲ νεκρόν, οἴνῳ τὴν ζωὴν αὐτοῦ κατασβέσας.*

10. **tollit sensus, viscera exurit, somnum infestat, caput vexat:** for the thought here, cf. Bas. 455 B (126 D): *καρηβαροῦσι γὰρ ἐκ τῆς κραιπάλης, νυστάζουσι, χασμῶνται, ἀχλὺν βλέπουσι, ναυτιῶσι. infestare* appears in Bell. Alex. 3, 1, and in Ov. met. 13, 730; otherwise, it is Silver and Late Latin in prose and poetry.

Section 52.

1. **etiam maior vis vini quam veneni est:** the expression *vis veneni* is already frequent in Class. Latin. Cf. e. g., Cic. Cael. 24, 58. Cf. also, Sect. 18, n. 8. On the power of wine, cf. Lucr. 3, 476:

> Denique cur, hominem cum vini vis penetravit
> Acris et in venas discessit diditus ardor,
> Consequitur gravitas membrorum, praepediuntur
> Crura vacillanti, tardescit lingua, madet mens,
> Nant oculi, clamor singultus iurgia gliscunt,
> Et iam cetera de genere hoc quaecumque sequuntur,
> Cur ea sunt, nisi quod vemens violentia vini
> Conturbare animam consuevit corpore in ipso?

2. Deut. 32, 33. The Old Version has *eorum* for *illorum*, otherwise the same as Ambrose; the Greek is the same; the Vulgate reads: Fel draconum vinum eorum, et venenum aspidum insanabile.

3. **et pulcre:** the use of *pulchre* in the sense of "well", "splendidly", "finely", as applied to Scriptural utterances is very common in Ambrose. Cf. McGuire's note on Ambr. Nab. 14, 61 (p. 203). For this use of *pulchre* in Classical Latin, cf. K.-Schm. s. v.

4. **mentis . . . crimen:** cf. Cic. Att. 9, 2ª, 2: ingrati animi crimen horreo; Hor. sat. 2, 3, 278: an commotae crimine mentis absolves hominem et sceleris damnabis eum. Cf. T. L. L. IV 1191, 77; ibid. 1192, 20.

5. **adverte . . . declaratum:** the use of *advertere* with the

Acc. and Inf. is cited for Livy and Pliny, and then for Late writers. Cf. T. L. L. I 863, 49-66. Cf. also Sect. 24, n. 5.

6. **perfidiae:** cf. Sect. 41, n. 5.

7. **alienigenis:** frequent in Classical Latin, especially in Cicero in the sense of "foreigner", "stranger". As used here, in the sense of the "gentiles", the word is confined to Scripture and Eccl. writers; cf. T. L. L. II 1560, 40 ff.

8. **nescirent deum:** for the allusion, cf. Deut. 32, 28-29. The phrase *nescire Deum* is Scriptural. Cf. e. g., Iudith 8, 19: deum nescimus.

9. Deut. 32, 32. Ambrose differs slightly from the Old Version which has: Ex vinea enim Sodomorum, vitis eorum, et propago eorum ex Gomorra: uva eorum uva fellis, botrus amaritudinis ipsis. The Greek has κληματίς for *propago,* otherwise the same; the Vulgate is somewhat different.

Section 53.

1. **vino crapulatum:** for the same phrase, cf. Ambr. fid. 1, 20, 136: vino tuo crapulatus; id. epist. 55, 2: crapulatus a vino; Cassian. inst. 8, 3: crapulatur vino; Vulg. Psalm. 77. 65: tamquam potens crapulatus a vino. For further citations, cf. T. L. L. IV 1098, 63-79. *crapulatus* is Eccl. Latin.

2. **praedicationi . . . miscuisse:** *miscere* with the Dat. appears as early as Ennius. Cf. St. Schm. 429. Livy however is the first to employ this construction in Prose. Cf. K.-Steg. II 1, 318. In the sense of "preaching", as here, *praedicatio* is confined to Eccl. Latin.

3. **quid in libro sermonum Esaiae scriptum est:** the phraseology is Scriptural. Cf. Luc. 3, 4: sicut scriptum est in libro sermonum Isaiae prophetae.

4. Is. 5, 11 ff. Sabatier quotes this passage with a few variations as the source for the Old Versions reading: Vae iis, qui consurgunt mane, et sectantur siceram, qui ebrii sunt vesperi: nam vinum eos comburet. Cum cithara enim et psalterio, et tympanis vinum bibunt: opera autem Domini non respiciunt, et opera

manuum eius non considerant. The Vulgate differs considerably. Ambrose's development of this text in part follows that of Bas. 456 A (127 B).

5. Prov. 23, 29. Sabatier cites this passage from Ambrose as the source for his Old Version reading. The Greek is practically the same, but the Vulgate is somewhat different.

6. **vae . . . his qui ebrii sunt:** these words should have been italicized by Schenkl as they are repeated from the quotation above.

7. **quid . . . illis:** there is an ellipsis of some form of *sum* here, e. g. *est* or *futurum est*. Hence *illis* is best taken as an instrumental ablative. On the history of this colloquial use of the instrumental ablative, cf. St. Schm. 434-435.

8. **qui . . . frequenter in lucem madent:** with the thought and form of expression here, cf. Plaut. Men. 175: usque ad diurnam stellam crastinam potabimus; Suet. Claud. 52: in primam lucem convivia protrahere.

9. **vae:** the use of *vae* as a substantive, as here, is confined to Eccl. Latin. Cf. Tert. adv. Marc. 4, 27: erga quem delinquentes vae essent habituri; Vulg. Apoc. 9, 12: vae unum abiit et ecce veniunt adhuc duo vae post haec. Cf. Georges s. v.

10. **conserunt lites:** for the phrase, cf. Quint. decl. 296, p. 169, 7: intra fines a fratre ad cenam vocatus cum parasito fratris litem, fratre iam dormiente, conseruit et a parasito clamante " exul tace " ex lege interfectus est.

11. **in caedem prosiliunt:** for similar phrases, cf. Liv. 5, 2, 2: in contionem prosiliunt; Iust. 24, 88: omnes certatim in proelium prosiliunt.

12. **veniunt ad iudicia vel vocantur:** *venire ad iudicium*, and *vocare* (*ad iudicium*) are technical phrases from the language of the law. Cicero employs them frequently—the second, however, only in the form *vocare in iudicium*, not *ad iudicium*. Cf. Merguet II pp. 631, 804.

13. 3 Esdr. 3, 21 ff. This quotation from Esdras follows rather closely the Old Version as given by Sabatier. The Old Version

differs considerably from the Vulgate. For verses 21 ff. the Old Version has: et omnia corda facit honesta, et obliviscitur regem et principem, et omnem hominem sine litteris facit eloquentem. Cum autem bibunt, non meminerunt tenere amicitiam inter amicos et fratres; et continuo eiiciunt gladios. Et cum digesserint vinum, et surrexerint, nesciunt quid fecerint. It should be noted that the passage from *sed* to *gesserint,* with the exception of the words *post tumultum*, is Biblical, and should have been italicized by Schenkl.

Section 54.

1. **praeterieram . . . citharam psalteria tympana, quae cognovimus conviviis huiuscemodi frequenter adhiberi:** a Scriptural echo. Cf. Is. 5, 12: cithara, et lyra, et tympanum, et tibia, et vinum in conviviis vestris.

2. **Persico more:** on the licentious character of many features of the *convivia,* cf. Blümner, 410 ff.

3. **temulentorum consortio:** for *temulentus,* cf. Sect. 43, n. 12. *consortium* in this sense of "fellowship", society", appears first in Livy and then with greater frequency in later writers. Cf. T. L. L. IV 488, 20 ff.

4. **sacratae:** as an adjective, Poetic, Silver, and Late.

5. **observationis:** as used here in the sense of "divine observance", cited in Georges only for Val. Max., and Cod. Theod.

6. **ministerium:** cited for Plautus; otherwise Poetic, Silver, and Late.

7. **nec solum . . . sed et:** the use of *et* in such combinations begins with Liv. 27, 4, 7: *non modo . . . sed et.* Cf. St.-Schm. 661 and 685. The present combination *non solum . . . sed et* seems to have been used first by Colum. 1, 9, 4. Cf. K.-Steg. II 2, 59.

8. **Hebraei omnem potum qui inebriat sicerae nomine vocant:** Ambrose has taken over Basil almost literally. Cf. Bas. 456 B (127 B): *σίκερα πᾶν τὸ δυνάμενον μέθην ἐμποιῆσαι πόμα τοῖς Ἑβραίοις ὀνομάζειν σύνηθες.* Cf. Lev. 10, 9 (Old Version): vinum, et siceram

non bibetis. The Vulgate reads, however: vinum, et omne quod inebriare potest. For a full discussion of the word *sicera,* cf. Hier. epist. 52, n. 1: sicera Hebraeo sermone omnis potio nuncupatur, quae inebriare potest, sive illa, quae e frumento conficitur, sive a pomorum succo, aut cum favi decoquuntur in dulcem et barbaram potionem, aut palmarum fructus exprimuntur in liquorum, coctisque frugibus aqua pinguior colatur.

Section 55.

1. **non inmerito:** the adverb *inmerito* is cited once for Cicero, but otherwise is Poetic and especially Silver Latin. It is particularly common, as here, with a negative.

2. **qui mane ebrietatis potum requirunt:** here Ambrose is following Bas. 460 B (129 A) where the latter develops Is. 5, 11. Cf. also Sect. 53, n. 4 above. *potum ebrietatis:* for a similar expression, cf. Sect. 51, n. 1.

3. **praevenire:** with an Acc., as here, cited for Sall. Iug. 71, 5; otherwise, for Livy and later writers. Cf. K.-Schm. s. v.

4. **oratione:** in this sense of "prayer", Eccl. Latin.

5. **soli iustitiae:** a form of antonomasia for God borrowed from the Bible. Cf. Vulg. Mal. 4, 2: orietur vobis timentibus nomen meum sol iustitiae.

6. **vino et sicerae surgamus:** on the use of the Dat. here, cf. Introduction, p. 28. *surgamus* is an echo of Is. 5, 11 quoted in Sect. 53.

7. **piis hymni dicuntur:** cf. Bas. 460 D (129 C). For a similar expression, cf. Psalm 64, 14: etenim hymnum dicent. On the use of the Dat. here, cf. Introduction, p. 29. *hymnus,* from the Greek ὕμνος, is Eccl. Latin. For a full discussion of the word, cf. McGuire 203. The allusion to singing hymns in the Church of Milan is of great importance for establishing the date of the *De Helia.* Cf. Introduction, pp. 3-4.

8. **vix diluculum, et iam cursatur per tabernas:** in the development of this thought, Ambrose is following Basil very closely. Cf. Bas. 456 BC (127 BC): οἱ οὖν ἀρχομένης ἡμέρας περισ-

κοποῦντες, ποῦ πότοι γίνονται . . . ἀλλ' εὐθὺς ἀρχομένης ἡμέρας, κοσμοῦσιν ἑαυτῶν τὰ συμπόσια τάπησι ποικίλοις καὶ ἀνθίνοις παραπετάσμασι, σπουδήν τε καὶ ἐπιμέλειαν εἰς τὴν τῶν ἐκπωμάτων παρασκευὴν ἐπιδείκνυνται. *diluculum* is cited for Cicero (twice); otherwise for Early, Silver, and Late Latin, being especially frequent in the Vulgate. Cf. T. L. L. V 1187, 47-84; 1188, 1-14. The form *cursatur* is not given in the T. L. L. or Neue-Wagener. Georges cites such an impersonal use of the verb in the passive only for Ter. Hec. 315: trepidari sentio et cursari rursum.

9. **tapetes:** Early, Poetic, Silver, and Late. Cf. the Gk. τάπησι above.

10. **accubitum festinant sternere, lagynas argenteas auratos calices exponunt:** cf. Cic. Mur. 36, 75: stravit pelliculis haedinis lectulos et exposuit vasa Samia. *accubitum* is cited in the T. L. L. only for Isid. orig. 20, 1, 2; Schol. Iuv. 5, 17; Hier. comm. Ezech. 14, 26 (Migne 25, 464); Lampr. Hel. 19, 9; 25, 2; Itin. Theod. 10; Anton. 17. Cf. T. L. L. I 338, 64-73.

Section 56.

1. Jerem. 51, 7-8. The Vulgate has, *de vino* for *a vino, et* before *ideo*, no *et* before *subito*, otherwise the same. Throughout this and the two following sections Ambrose, as Klostermann has indicated, in all probability is indebted to one of the Homilies of Origen on Jeremias for the development of his thought. Cf. the Introduction, p. 8, for full bibliographical references. In indicating the parallels here I shall follow Klostermann closely.

2. **calix ergo aureus contritus est, quia Babylon contrita est, quae est calix aureus:** cf. Orig. Hom. in Jer. 21, 7: Videamus et cetera: *Calix aureus Babylon in manu Dei inebrians omnem terram. De vino eius biberunt gentes, propter hoc commotae sunt gentes, et subito cecidit Babylon, et contrita est.* (Jer. 51, 7, 8.)

3. **pretio:** in this sense of "wealth", Poetic in Classical Latin.

4. **in . . . potestate:** note the striking hyperbaton.

5. **qua ratione calix aureus . . . ut species saltem pretiosa ad bibendum aliquos possit inlicere:** cf. Origen: Nabuchodonosor volens decipere homines, per calicem Babylonis dolosum, non mis-

cuit in vase fictili . . . verum eligens vas aureum, in eo poculum temperavit, ut quis videns decorem auri, dum radiantis metalli pulchritudine delectatur, et totus oculis haeret in specie, non consideret quid intrinsecus latitet, et accipiens calicem, bibat nesciens calicem Nabuchodonosor. . . .

Section 57.

1. **constitue ante oculos . . . vas apostolicum fictile est, sed in eo thensauros est Christi:** cf. Origen: sed meus Iesus . . . praecavens ne aliquis ad fidem suam veniens suspicaretur etiam Christi talem esse calicem, . . . curavit, ut haberemus *thesaurum* istum *in vasis fictilibus.* saepe vidi aureum calicem in pulchro sermonis ornatu, et dogmatum venena considerans, deprendi calicem Babylonis. . . . For a similar employment of the phrase *constituere oculos,* cf. Quint decl. 305, p. 198, 22: constituit ante oculos spectaculum.

2. **non te inducant aurea vasa et argentea:** probably a Scriptural echo. Cf. 2 Tim. 2, 20: in magna autem domo non sunt tantum vasa aurea, et argentea, sed et lignea, et fictilia: et quaedam quidem in honorem. quaedam autem in contumeliam. For the thought here, cf. further, Bas. 476 C (127 C). On the use of *non* for *ne* in a prohibition, cf. Introduction, p. 22.

3. 2 Cor. 4, 7. This reading varies slightly from the Old Version which has: habemus autem thesaurum hunc in vasis fictilibus. The Vulgate has *istum,* otherwise the same. Ambrose quotes the same verse in his Abr. 1, 9, 90 thus: *habemus thesaurum in vasis fictilibus;* and then develops the text as follows: vasa fictilia corpora nostra sunt: fides nostra thesaurus est. et fortasse iam etiam ipsa corpora nostra quae thesaurum istum habent, aurea sunt, quia sunt plena prudentiae: et argentea vasa sunt, quae videntur mandati caelestis alloquiis refulgere.

4. **vas apostolicum:** this rather remarkable phrase is not cited in the T. L. L. s. v. *apostolicus.* For a somewhat similar expression, cf. Tert. pudic. 12: instrumento apostolico.

5. **vae siceram mane sectantes:** for the allusion, cf. Is. 5, 11 quoted in Sect. 53.

6. **venenum mortis, venenum libidinis venenum, ebrietatis:** for similar phrases, cf. Sil. 7, 260: fraudis veneno; id. 11, 550-551: atra veneno Invidiae nigroque undantia pectora felle; id. 3, 580; blandoque veneno Desidiae virtus paullatim evicta senescit.

7. **qui biberit, commovetur et cadit. commovetur . . . commoveri enim peccati est:** cf. Origen: similiter est videre eos, qui de calice aureo biberint Babylonis, quomodo moveantur, quomodo instabiles gressu sint, quomodo debilitata mente et fluctuante cogitatu nihil firme teneant, sed semper in turbationibus agantur incerti. . . . Ambrose undoubtedly employs *commovetur* and *cadit* under the influence of the Biblical quotation in Sect. 56. On the mood and tense of *biberit,* cf. Introduction, p. 42.

Section 58.

1. **Cain exiens a conspectu dei habitavit in terra Naid, quod interpretatione significat commotionem:** cf. Origen: interponamus aliquid mysterii, quid de peccatore dicatur Cain. Cum egressus est a facie Dei, habitavit in terra Naid, contra Edem. Naid in Graeca lingua interpretatur *commotio.* The words *habitavit in terra Naid* should have been italicised by Schenkl, as they are taken directly from the Old Version (Gen. 4, 16). Philo gives the same interpretation of *Naid* also in his *de Cherubim* 4 (I 440, 44 Mangey; I 172, 25 Cohn-Wendland): *ἑρμηνεύεται δὲ Ναὶδ μὲν σάλος. . . .* However, as I have stated in the Introduction (p. 8), it seems certain that Ambrose is indebted directly to Origen for his interpretation in the present case at least.

2. **ergo qui calice aureo inebriatur peccato movetur. quid te sub maledicto . . . ut tremas atque movearis:** cf. Origen: qui enim derelinquit Deum, qui deserit sensum de eo iugiter cogitandi, iste in terra Naid hodieque habitat, id est, in tribulatione mali cordis, et mentis commotione consistit. For the Scriptural allusions here, cf. Gen. 4, 14. Cf. further Bas. 453 D, 456 A (127 A): *τί τὴν κατάραν τοῦ Κάϊν ἐφ ἑαυτὸν ἐπισπάσαι, τρέμων καὶ περιφερόμενος διὰ παντὸς τοῦ βιοῦ.*

3. **persecutores domini transeuntes movebant capita sua:** for the allusion, cf. Marc. 15, 29: Et praetereuntes blasphemabant

eum, moventes capita sua. . . . In the sense of "persecutor", as here, *persecutor* is Eccl. Latin.

4. **spiritus nequam:** in the sense of "a spirit", as here, *spiritus* is Eccl. Latin. With the present phrase, cf. Lact. 4, 27, 12: nocens ille spiritus; Sedul. carm. 3, 41: spiritus nigri. Cf. Georges and B.-G. s. v. On further names for Satan in Ambrose, cf. Sect. 1, n. 16.

5. **cum defuerit . . . desinit:** on the mood and tense of *defuerit*, cf. Introduction, p. 42.

6. **sudant vinum corpora temulentorum:** for the thought, cf. Bas. 422 A (125 D).

SECTION 59.

1. **fomentum libidinis:** this figurative use of *fomentum* in the sense of "kindling wood", is cited in Class. Prose only for Cic. Tusc. 2, 59, id. 2, 95; otherwise it is Poetic, Silver, and Late. Cf. T. L. L. VI 1019, 36-62.

2. **incentivum:** cf. Sect. 1, n. 5.

3. **insipientiae:** cf. Sect. 28, n. 5.

4. **haec sensus hominum mutat et formas:** for the development of the same thought, cf. Bas. 448 CD, 449 C, cf. 181 A (124 BC, 125 AB, cf. 9 A).

5. **per hanc fiunt ex hominibus equi adhinnientes:** for the allusion, cf. Jerem. 5, 8. *adhinnientes* is cited for Plautus, Cicero, Ovid, Pliny, Apuleius, Arnobius, Prudentius, Jerome, Augustine, and Ambrose. Cf. T. L. L. I 650, 76-84; 651, 1-14. For citations from Ambrose, cf. T. L. L. I 651, 5-6, and especially, McGuire 222.

6. **naturali vapore corporis:** for a similar expression, cf. Aug. civ. 9, 16, 1: vivorum corporum vapores humanorum.

7. **bestiales:** Late Latin. Cf. T. L. L. 1940, 47-70.

8. **ut nullum tempus praescriptum . . . :** Ambrose's development of this thought is somewhat similar to that of Bas. 448 C (124 B). Cf. also, Xen. Comm. 1, 4, 12 (cited by Schenkl): *τὸ δὲ καὶ τὰς τῶν ἀφροδισέων ἡδονὰς τοῖς μὲν ἄλλοις ζῴας δοῦναι περιγράψαντας τοῦ ἔτους χρόνον, ἡμῖν δὲ συνεχῶς μέχρι γήρως ταῦτα παρέχειν.*

Cf. also Ambr. hex. 5, 10, 30: omnes animantes praescripta habent pariendi tempora, homo solus indiscreta atque confusa. It seems reasonable to hold with Schenkl (cf. Introduction, p. 8) that Ambrose had a first-hand acquaintance with Xenophon.

9. **sensu excidunt:** for a similar use of *excidere* in this sense of "lose control of one's self through drink", cf. Sen. dial. 5, 14, 1: ut scias quemadmodum numquam excidam mihi.

10. **frenesis:** this word, borrowed from the Greek, appears in Latin first in Seneca.

11. **calculi . . . poena:** in this sense of "gall stones", *calculus* is cited for Cicero and Vitruvius; otherwise for Silver and Late writers. Cf. T. L. L. III 144, 3-29. *poena* in this sense of "affliction" (sickness), appears first in Silver Latin.

12. **hinc exitialis cruditas:** cf. Sect. 22, where Ambrose points out that through fasting all such mental and bodily ills are avoided. *exitialis* is cited for Cicero (once), and for Vergil (twice); otherwise for Silver and Late writers.

13. **vomitus:** Early, Silver, and Late Latin.

14. **semesas epulas:** for the phrase, cf. Verg. Aen. 3, 244: (harpyiae) semesam praedam et vestigia foeda relinquunt. *semesus* is cited in the lexica only for Pacuv. apud. Cic. Tusc. 1, 106, Vergil, Horace, Ovid, Seneca rhet., Juvenal, Petronius, Suetonius, and Florus.

15. **internorum:** this adjective is cited for, Sall. Hist. frg. 4, 61, 13, and Ovid; otherwise it is Silver and Late.

16. **mentior, nisi:** the employment of *mentior nisi* as a form of asseveration is cited for Ovid, Seneca, Tertullian, and Symmachus. On the other hand, the similar use of *si mentior* occurs in Cicero. Cf. Georges s. v. *mentior*. For a further instance of *mentior nisi* in Ambrose, cf. Cain et Ab. 1, 3, 10: mentior nisi hoc in universis comprobatur.

17. **locutus est dicens:** Scriptural. Cf. Deut. 1, 6: Dominus Deus noster locutus est ad nos in Horeb, dicens.

18. Jerem. 25, 27. Ambrose follows the Old Version; the Greek and Vulgate are practically the same.

Section 60.

1. **hinc etiam vanae imagines, incerti visus, instabilis gressus:** this entire Section is a close imitation of Bas. 449 AB (124 CD): *οὐ τὰς σκιὰς διαπηδῶσι πολλάκις ὡς ὀχετοὺς ἢ φάραγγας; ἦχων δὲ αὐτοῖς καὶ ψόφων, οἱονεὶ θαλάσσης κυμαινούσης, τὰ ὦτα πεπλήρωται· ἡ δὲ γῆ πρὸς τὸ ὄρθιον διανίστασθαι δοκεῖ, καὶ τὰ ὄρη περιτρέχειν ἐν κύκλῳ. οὗτοι ποτὲ μὲν γελῶσιν ἄπαυστα· ποτὲ δὲ ὀδυνῶνται καὶ κλαίουσιν ἀπαρηγόρητα. καὶ νῦν μὲν θρασεῖς εἰσι καὶ ἀπτόητοι· νῦν δὲ κατάφοβοι καὶ δειλοί. τούτοις ὕπνοι μὲν βαρεῖς καὶ δυσανάφοροι καὶ πνιγώδεις, καὶ τῷ ὄντι θανάτου γείτονες· αἱ δὲ γρηγορήσεις τῶν ὕπνων ἀναισθητότεραι. ἐνύπνιον γὰρ αὐτοῖς ἐστιν ὁ βίος.* For the phrase, *vanae imagines,* cf. Liv. 3, 16, 5: non bellum sed vanam imaginem belli insedisse; Hor. carm. 1, 24, 15: num vanae redeat sanguis imagini. In this sense of "apparition", *imago* is cited in prose only for Livy before Silver Latin. The use of *visus* in the sense of "sight", "vision", as here, is cited for Cic. frg. apud Plin. nat. 7, 18; Lucr. 5, 101; and then for Pliny, Quintilian and later writers. For the phrase, *instabilis gressus,* cf. Lucan 5, 556: instabili gressu. *instabilis* in its literal sense, of "tottering", as here, is Poetic, Silver, and Late Latin. On *gressus,* cf. Sect. 35, n. 6.

2. **transiliunt:** in its literal sense, as here, first used in prose in the Bell. Hisp. and Livy.

3. **nutat his terra, subito erigi et inclinari videtur:** for the mode of expression here, cf. Lucr. 6, 572: terra inclinatur retroque recellit; id. 5, 1236: sub pedibus tellus cum tota vacillat. In this sense of "to sway", *nutare* is Poetic before Silver Latin.

4. **concurrentibus montibus:** for the phrase, cf. Verg. Aen. 8, 692: montes concurrere montibus altos.

5. **maris fluctuantis fragor et resonantia fluctu litora:** in this sense of "crashing" *fragor* is cited in prose only for Cic. rep. 2, 6, before the Silver and Late Latin. Cf. T. L. L. VI 1233, 58-84; 1234, 1-69. For similar expressions, cf. Verg. Aen. 1, 154: fragor pelagi; id. georg. 3, 338: litoraque alcyonem resonant, id. ecl. 5, 83: percussa fluctu litora; Sil. 11, 491: resonantia litora.

6. **si viderint . . . arbitrantur . . . :** on this type of condition, cf. Introduction, p. 42.

7. **risu solvuntur:** on this phrase, cf. Sect. 35, n. 11.

8. **inconsolabili:** cited in the lexica only for Ov. met. 5, 426; Amm. 29, 2, 14; Heges. 2, 9, 213; Hier. in eccles. 4; and the present passage.

9. **inrationabilis:** Late Latin. The lexica cite no instances from Ambrose. For additional instances from his works, cf. Iac. 1, 7, 28; in psalm 118 serm. 6, 37; ibid. serm. 6, 12; Cain et Ab. 1, 7, 24; ibid. 1, 7, 27; ibid. 2, 1, 4; ibid. 2, 6, 20; ibid. 2, 10, 34; and the following noted by Barry (87): off. 1, 3, 11; virg. 3, 3, 14; virginit. 15, 95; inst. virg. 3, 20.

10. **vigilantes somniant:** for the same phrase, cf. Plaut. Capt. 848: hic vigilans somniat; id. Amph. 697: quaene vigilans somniat?; id. Pseud. 386: non qui vigilans dormiat.

11. **vita his somnium est:** taken literally from Basil. Cf. n. 1 above.

12. **quantolibet:** cited first for Livy. Cf. Georges s. v.

13. **nisi resipierint . . . possunt:** on this type of condition, cf. Introduction, p. 42.

SECTION 61.

1. **superfluam creaturam:** on the use of *superfluus,* cf. Sect. 35, n. 14. For *creatura,* cf. Sect. 10, n. 10.

2. **quid est enim homo ebrius nisi creatura superflua:** for a somewhat similar thought, cf. Bas. 457 B (128 B): *τί γὰρ ἄλλο εἰσὶν οἱ μεθύοντες, ἢ τὰ εἴδωλα τῶν ἐθνῶν.*

3. Jerem. 48, 32. Sabatier cites this passage as the source for the Old Version reading, but has *vinea* for *vitis.* The words *quia deserta est civitas Iazer,* should have been italicized by Schenkl as they are quoted directly. The Greek and Vulgate are somewhat different.

4. Jerem. 48, 33. Ambrose follows the Greek closely. The Old Version does not have *erat,* otherwise the same; the Vulgate reads: et vinum torcularibus sustuli: nequaquam calcator uvae solitum celeuma cantabit.

5. **Iazer** *ποίησις περισσός:* this is the ordinary interpretation

of Iazer given in the Onomastica sacra. Cf. Lagarde, Onomastica sacra, p. 167. It seems very probable that Ambrose, apart from whatever interpretations he may have borrowed from Philo and Origen, also had at hand some Greek Onomasticon. This subject is thoroughly treated by Wilbrand who argues definitely in favor of the view that Ambrose actually used such a work. Cf. Wilbrand, S. Ambrosius quos auctores quaeque exemplaria in epistulis componendis secutus sit, pp. 38-41 (De Onomastico quo usus est Ambrosius); id. Die Deutungen der bibl. Eigennamen beim h. Ambrosius, *in:* Biblische Zeitschrift, Vol. X, 1912, pp. 337 ff.

6. **factura:** in this sense of "creature", "the thing made", Late Latin. Cf. T. L. L. VI 143, 14 ff.

7. **moderatio:** the word is chiefly Ciceronian.

8. **quae fletu prophetico deploratur:** cf. Bas. 456 B (127 B): *οὗτοι ὑπὸ τοῦ προφήτου καταθρηνοῦνται.* On the use of *propheticus*, cf. Sect. 18, n. 7.

9. Eph. 5, 18. The Old Version and Vulgate have *et* before *nolite*, and the latter *spiritu sancto;* otherwise, the same.

10. **est ergo ebrietas culpae, est et gratiae:** for a further instance of the same thought, cf. Ambr. Noe 29, 111: ebrietatis itaque species gemina est, una quae titubationem corpori adferat, atque eius suplantet vestigia, sensumque perturbet: altera quae mentem virtutis vaporet gratia, et omnem infirmitatem videatur avertere.

11. **quia ad imaginem et similitudinem dei facti:** Scriptural. Cf. Gen. 1, 26: Faciamus hominem ad imaginem et similitudinem nostram.

12. **spiritu sancto repleti esse:** Scriptural. Cf., e. g., Luc. 1, 15: Spiritu sancto replebitur; id. 1, 41: repleta est Spiritu sancto, etc.

Section 62.

1. **opto salutem imperatorum:** it was customary to drink toasts at the banquets of the soldiers which Ambrose has just been describing. As many *cyathi* were required to be drunk in such toasts as there were letters in the name of the person toasted.

Cf. Marquardt-Mommsen, Handbuch der Römischen Altertümer, Vol. VII (Privatleben der Römer) 2ed. Leipzig 1886, pp. 336-337. In a footnote the present passage, among others, is cited as an example of the custom.

2. **indevotionis:** in this sense of "irreverence", Georges and B.-G. cite only the present passage.

3. **O piae devotionis obsequium:** on *devotionis* cf. Sect. 2, n. 17. On the Gen. here, cf. Introduction, p. 31.

4. **illi qui calices ad sepulchra martyrum deferunt atque illic in vesperam bibunt:** St. Ambrose is alluding here to an abuse that had arisen in connection with the cult of the martyrs. The feasts held at the tombs of the martyrs gradually lost much of their sacred significance and in many cases degenerated into scandalous orgies of drinking and revelry. St. Ambrose was most vigorous in suppressing this abuse in Italy. Thus St. Augustine tells us in his *Confessions* 6, 2, that when his Mother Monnica wished to carry out in a quite reverent manner this practice of feasting at the tombs of the martyrs in Milan (in 384 A. D.), she was informed that it was entirely forbidden by St. Ambrose. It seems, however, that the custom, in spite of ecclesiastical censure, died out very slowly in Italy. In Africa the abuse mentioned was far more flagrant and, as we know from St. Augustine's *Letters*, among other sources, it was only suppressed with the greatest difficulty. On this subject, cf. St. Augustine's *Confessions*, 6, 2, and Gibb Montgomery's notes on this chapter in their edition of the *Confessions*, pp. 138-146; and especially the excellent article entitled *Origines du culte des martyrs et l'agape*, in Cabrol-Leclercq, Dictionnaire d'Archéologie Chrétienne, Vol. I, pp. 816-820; particularly p. 819.

5. **exaudire:** *exaudire* applied to prayers, as here, is Poetic in Classical Latin. This use of the word becomes common in Eccl. Latin, and Ambrose uses it here undoubtedly under Scriptural influence. Cf. Psalm. 38, 13: exaudi orationem meam; Par. 32, 24: et oravit dominum; exaudivitque eum.

6. **passionem:** cf. Sect. 37, n. 6.

Section 63.

1. **per ebrietatem de imperio suo certant et sibi regna promittunt:** for a similar thought, cf. Sect. 50. On the use of *per*, cf. Introduction, p. 34.

2. **unde plerique boni iudices ea quae per ebrietatem dicta essent tenenda ad crimen non putaverunt:** this statement is extremely interesting, as it bears testimony to the recognition of mitigating circumstances by the later Roman Jurists—a principle so foreign to the earlier Roman Law. For a somewhat similar thought, cf. Dig. 48, 19, 11, 2.

3. **patriae statum, salutem civium:** for the phrases, cf. Cic. Cael. 29, 70: quae lex ad imperium, ad maiestatem, ad statum patriae, ad salutem omnium.

4. **fidiculis:** used by Seneca, Suetonius, Val. Max., and later writers, as here, in the transferred meaning of "cord", "line", as an instrument of torture. Cf. T. L. L. VI 694, 31-53.

5. **exulceratos:** as here, in its literal sense of "wound", cited in the lexica only for Varro, Seneca, Pliny, Celsus, and Columella.

6. **cymbia:** cited for Varro frg. Non. p. 545, 21; Verg. Aen. 3, 66; Prop. 3, 8, 4; and then for Silver and Late writers. The present passage is noted. Cf. T. L. L. IV 1589, 42-65.

Section 64.

1. **quid retexam auditum mihi non poculi:** Ambrose is evidently following Basil here. Cf. Bas. 460 A (128 D): *διελόμενοι γὰρ τὰς ὑδροῤῥόας, καὶ τὴν πρὸς ἑαυτὸν ἕκαστος τετραμμένην ὑποδεξάμενοι, ὥσπερ ἀπό τινος δεξαμενῆς ἀπνευστὶ πίνουσιν ὡς οἱ βόες, τοσοῦτον ὑφέλκειν ἐπειγόμενοι τοῖς λαιμοῖς, ὅσον αὐτοῖς ἄνωθεν ὁ ψυκτὴρ διὰ τῶν ἀργυρέων ὀχετῶν ἐπαφίησι.* In this sense of "drinking", *poculum* is chiefly Poetic and Late. Ambrose seems to be referring here to a custom of drinking large quantities of wine without taking breath, similar to that mentioned, e. g., in Hor. carm. 1, 36, 13-14; and Ath. 10, 60. Cf. also Philo, *de plantatione* 39 (II 165, Cohn-Wendland); and Daremberg-Saglio s. v. *amystis*.

2. **profluvii genus:** *profluvium* is cited for Lucretius in the sense of "flow of blood"; in Silver and Late Prose, it is extended to other substances. The word is very common in Ambrose, especially in a transferred sense. Cf. McGuire 163.

3. **canales:** in the sense of "pipes", cited only for Verg. georg. 4, 265, before Silver and Late writers. Cf. T. L. L. III 225, 3-22.

4. **transfusio:** in its literal sense, as here, Silver and Late Latin.

5. **cornu:** cf. Sect. 46, n. 12.

6. **in fauces . . . decurrunt:** used of liquids, as here, *decurrere* is Poetic, Silver, and Late Latin; the employment of the verb in this sense with *in* and the Acc., is apparently confined to Silver and Late writers. Cf. T. L. L. V 227, 67-84; 228, 1-50.

7. **si quis respiraverit . . . soluta acies:** for the allusion to this custom, cf. Sect. 62, n. 1 and Sect. 47. On the mood and tense of *respiraverit*, cf. Introduction, p. 42.

8. **loco motus habetur:** for the phrase, cf. Ter. Phorm. prol. 32: quom per tumultum noster grex motus locost.

9. **aqua decurrens a Libano cautes rupeas solvit:** for the allusion, cf. Cant. 4, 15 (Old Version): Fons hortorum: puteus aquae vivae, et impetu descendens a Libano. *cautes* already occurs in Ennius but remains mostly Poetic throughout the period of Latinity. Cf. T. L. L. III 711, 13 ff. *rupeus* is not noted by Harper. Georges, B.-G., and For. cite its use only for Ambr. Luc. 2, 75. Add the present instance.

10. **vinolentorum:** chiefly a Ciceronian word. The lexica cite it otherwise only for Ter. Phorm. 1017; Nep. Alcib. 11, 4. For Ambrose add the present instance.

11. **impetus fluentorum:** for the same phrase, cf. Ennod. opusc. 1, 46, p. 273, 22: sistebatur impetus fluentorum.

Section 65.

1. **elefantos quoque ferunt:** I have sought in Aristotle, Plutarch, Pliny, Aelian, Philo, and other authors for the source of the narrative here, but I have not been able to find it.

2. **promoscide:** the form of this word in *-moscis,* as here, is cited for Late Latin; Varro and writers of Silver Latin employ the form in *-boscis.* Cf. Georges s. v. *proboscis.*

3. **ad sedandam sitim:** the phrase is cited first in Prose for Silver Latin. Cf. Lucr. 4, 850; Ov. met. 3, 415; Phaedr. 4, 4, 1; then Val. Max., Pliny, Suetonius, etc.

4. **concavum:** as a subst. in the singular, the word is cited for, Plin. nat. 2, 90; ibid. 17, 153; and then for later writers. The usage is relatively rare. Cf. T. L. L. IV 7, 32-44. No instance from Ambrose is cited.

5. **non ut ebibant, sed effundant:** note the absolute use of these transitive verbs. Cf. Introduction, p. 24. *ebibere* is Early, Poetic, Silver, and Late.

6. **momentariis:** cited first for Apuleius.

7. **inundationibus:** in its literal sense of "an overflowing", "inundation", as here, Silver and Late Latin.

8. **inrigare:** in the sense of "deluge", "overflow", as here, cited only for Vergil and Livy before Silver and Late Latin.

9. **de quo se putaverant vindicandos:** on *se vindicare de,* cf. Sect. 49, n. 8.

10. **siccantur ad potum subito lacus . . . natant omnia:** note the obvious hyperbole. On the use of *ad* here, cf. Introduction, p. 33.

Section 66.

1. **usque ad ebrietatem:** for the same phrase, cf. Lact. inst. 2, 13, 5: usque ad ebrietatem.

2. **deinde surgentes:** Ambrose is imitating Basil closely throughout this and the following Section. Cf. Bas. 445 B C (123 A C): *γυναῖκες ἀκόλαστοι, ἐπιλαθόμεναι τοῦ φόβου τοῦ θεοῦ, τοῦ πυρὸς τοῦ αἰωνίου καταφρονήσασαι, ἐν ἡμέρᾳ τοιαύτῃ, ὅτε αὐτὰς ἐχρῆν διὰ τὴν ἀνάμνησιν τῆς ἀναστάσεως καθῆσθαι ἐν τοῖς οἴκοις, ... ῥίψασαι ἀπὸ τῶν κεφαλῶν τὰ τῆς εὐσχημοσύνης καλύμματα, καταφρονήσασαι τοῦ θεοῦ, καταφρονήσασαι τῶν ἀγγέλων αὐτοῦ, καταναισχυντήσασαι πάσης ἄῤῥενος ὄψεως, σοβοῦσαι τὰς κόμας, σύρουσαι τοὺς χιτῶνας, καὶ τοῖς ποσὶν ἅμα*

παίζουσαι, ὀφθαλῷ ἀσελγεῖ, γέλωτι ἐκκεχυμένῳ πρὸς ὄρχησιν ἐκμανεῖσαι, πᾶσαν νέων ἀκολασίαν ἐφ' ἑαυτὰς προσκαλούμεναι, ἐν τοῖς πρὸ τῆς πόλεως μαρτυρίοις χοροὺς συστησᾶμεναι, ἐργαστήριον τῆς οἰκείας αὐτῶν ἀσχημοσύνης τοὺς ἡγιασμένους τόπους πεποίηνται. ἐμίαναν μὲν τὸν ἀέρα τοῖς ᾄσμασι τοῖς πορνικοῖς, ἐμίαναν δὲ τὴν γῆν τοῖς ἀκαθάρτοις ποσίν, ἣν ἐν ταῖς ὀρχήσεσι κατεκρότησαν, θέατρον ἑαυταῖς νεανίσκων ὄχλον περιστησάμεναι, σοβάδες ὄντως καὶ παράφοροι παντελῶς, μανίας οὐδεμίαν ὑπερβολὴν ἀπολείπουσαι. ταῦτα πῶς μὲν σιωπήσω; πῶς δὲ κατ' ἀξίαν ὀδύρωμαι;

3. **secreta:** in this sense of "privacy", "seclusion", etc., Poetic, Silver, and Late.

4. **vultu procaci:** for the same phrase, cf. Prov. 7, 13: et procaci vultu blanditur; cf. also, Tac. hist. 2, 23: procax ore.

5. **apostolus mulieres tacere etiam in ecclesia iubet:** for the allusion, cf. 1 Cor. 14, 34-35.

6. **inverecundos:** cited in the lexica only for: Plaut., Hor., Poet. apud Cornif. rhet., Sall. frg., Quint., Suet., Prud., Sen., Paul-dig., Val. Max., Ven. Fort. For Ambrose, add the present instance.

7. **choros ducunt:** for the phrase, cf. Hor. carm. 1, 4, 5: iam Cythera choros ducit Venus imminente luna; ibid. 4, 7, 6.

8. **trahentes tunicas:** cf. Ambr. in psalm 118 serm. 1, 5: et itinere pedum trahens tunicas.

9. **scissae amictus, nudae lacertos:** with the use of the accusatives here, cf. Verg. Aen. 9, 478: mater scissa comam; Ov. met. 8, 527: scissaeque capillos planguntur matres; Verg. Aen. 7, 505: Silvia . . . percussa lacertos; ibid. 8, 425: nudus membra Pyracmon. Cf. Introduction, pp. 26-27.

10. **plaudentes manibus:** in this sense of "clapping" with the hands (in dancing), *plaudere* is Poetic and Silver Latin. Cf. Plaut. Cas. 1017: verum qui non manibus clare quantum poterit plauserit.

11. **motu histrionico:** *histrionicus* is Late Latin. For the same phrase in Ambrose, cf. his poen. 2, 6, 42: putet nobis saltationis lubricae histrionicos motus, et scaenae deliramenta mandari.

12. **dedecoroso:** the word is not found before Late Latin, and then only rarely. Cf. T. L. L. V 251, 54-72. It is cited for Ambr. Hel. 21, 79; Tob. 8, 28; Ps. Ambr. mor. Brachm. p. 1145[a]; and for the present passage.

13. **corona adulescentium:** *corona,* as here, designating "a circle" (of men) was used originally in Classical Latin chiefly in connection with the judicial assemblies, but its meaning became much extended later. Cf. T. L. L. IV 986, 20-77.

14. **theatrum:** the lexica do not cite any instances of the word being used, as here, in the sense of "show", "spectacle". The Greek *θέατρον* acquires this meaning and perhaps Ambrose uses the word here in this sense under the influence of the Greek. Cf., e. g., Bas. 445 BC (123 C), quoted in note 1 above. Cf. also 1 Cor. 4, 9: *ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ.*

15. **perobscaenis:** the word is not cited in any of the lexica. The variant readings are: *perobscenis; pro obscenis* (*pro* ex *per*); *obscenis.* However, it seems certain that *perobscaenis* is the correct reading. For similar compounds of *per,* cf. *perobscurus, peroptatus, peropacus, perobrigescere* (Rönsch Itala, p. 209).

16. **saltatibus:** cited in the lexica only for Liv. 1, 20; Sen. Tro. 786; Lact. 1, 21; Hier. in Zach. 8, 4; and in the plural, only for Ov. met. 14, 637; Acro Hor. carm. 3, 6, 22; and the present passage. Cf. Georges, Latein. Wortformen, s. v.; Neue-Wagener, Vol. 1, 560.

Section 67.

1. **patienter loquar, pie praeteream, convenienter defleam:** note the effect gained by asyndeton here.

2. **vinum et mulieres discedere a deo faciunt:** cf. Eccli. 19, 2: Vinum et mulieres apostatare faciunt sapientes. On the use of *facere* with the Inf., cf. Introduction, p. 37.

3. **faciunt, unita:** this is Schenkl's conjecture. The passage is evidently corrupt. The Benedictines read: *haec faciunt quid faciunt unita.*

4. Eccli. 26, 11.

Section 68.

1. **quid . . . mirum:** cf. Sect. 10, n. 9.

2. **cum omnes illae tribus patrum:** for the allusion, cf. Exod. 16, 13 ff. Throughout this Section, Ambrose is following Bas. 180 B (8 D).

3. **ubi vero carnes desiderare coeperunt:** for the allusion, cf. Exod. 16, 3. On the use of *caro* here, cf. Sect. 22, n. 9.

4. **desideriis:** the use of *desideria* = *concupiescentia* is almost entirely Late Latin. Cf. T. L. L. V 699, 1-32.

5. **nequaquam ex tot milibus hominum . . . in terram repromissionis . . . :** for the allusion, cf. Num. 26, 65. For a similar allusion in Ambrose, cf. in psalm. 118 serm. 21, 20: qui ideo de senioribus terram repromissionis introire meruerunt. The phrase *in terram repromissionis* is Scriptural. Cf. Hebr. 11, 9: Fide demoratus est in terra repromissionis.

6. **colligere datur:** the use of the Inf. after the passive forms of *dare* begins in Vergil, and then passes into Silver and Late Prose and Poetry. Cf. T. L. L. V 1689, 48 ff.

7. **quando immurmurabant:** the temporal use of *quando* is found from Plautus on, but seems to have been particularly common in the Vulgar language (cf. the Italian *quando*; French *quand*). Thus in Classical Latin, Caesar and Sallust do not use *quando* as a temporal particle at all, and instances of this use in Cicero are confined chiefly to his earliest writings. While *quando* is so employed in Vergil, Propertius, Horace, Val. Flaccus, and Quintilian (rarely), it becomes relatively common only in Late Latin. Cf. St.-Schm. 740. *immurmurare* is Poetic, Silver, and Late.

8. **a serpentibus moriebantur:** for the allusion, cf. Num. 21, 6.

9. **per maris rubri transibant semitam:** for the allusion, cf. Num. 14, 25: vertimini in solitudinem per viam maris rubri. Note the striking hyperbaton in *per . . . semitam.*

10. **non igitur veremur exemplum:** cf. Bas. 180 B (8 D): *οὐ φοβῇ τὸ ὑπόδειγμα; οὐ φρίσσεις τὴν ἀδηφαγίαν, μή που σε τῶν ἐλπιζομένων ἀγαθῶν ἀποκλείσῃ;*

11. **bonorum adeptione:** *adeptio* is cited for Cic. part. orat. 32, 113; id. dom. 36; id. fin. 4, 47; ibid. 2, 41; Quint. inst. 5, 10, 33; and then for Late writers. No instance from Ambrose is noted. For the phrase *bonorum adeptione,* cf. Cic. fin. 2, 41: adeptione boni; Quint. inst. 5, 10, 33: circa bonorum adeptione. Cf. T. L. L. I 632, 27-50.

12. **defrudent:** with the Acc. and the Abl., as here, *defrudare* is cited for Cic. epist. 7, 10, 2; and then for Fronto, Apuleius and later writers. For this use of the verb in Ambrose, the T. L. L. V 373, 2-18 cites hex. 4, 1, 2; ibid. 6, 7, 43; parad. 9, 44.

Section 69.

1. **dicentes:** cf. Sect. 1, n. 17.

2. Is. 22, 13. For *manducemus* the Old Version has *edamus*; the Vulgate, *comedamus.*

3. Is. 23, 1. The Old Version has *et ultra non venient* for *et amplius non erunt*; otherwise the same as Ambrose. The Vulgate is different.

4. **ideoque:** the use of *ideoque* as a conclusive particle is cited for Lucretius (4 times), Varro (once), Nepos (once) and then for Silver and Late Latin. Cf. K.-Steg. II, 2, 146.

5. **legem custodiat:** Scriptural. Cf. Lev. 19, 19: Leges meas custodite; 1 Par. 22, 12: et custodire legem Domini Dei tui.

6. **sabbato legitimo ignes libidinis adolere sit vetitum, . . . octavus dies resurrectionis inluceat:** for a possible allusion, cf. Exod. 35, 3: non succendetis ignem in omnibus habitaculis vestris per diem sabbati. Note the use of the adjective *legitimo* for the gen. of the noun *legis.* Cf. Introduction, pp. 21-22. *adolere,* in the sense of "kindle", as here, is Poetic, Silver, and Late; for the most part, the word belongs to the language of religious sacrifices. Cf. T. L. L. I 794, 8 ff. On the phrase, *ignes adolere* in Ambrose, cf. McGuire 146. Cf. also Ambr. hex. 1, 8, 31: adolere libidines, inflammare iracundiam. *dies resurrectionis* is Scriptural; cf. Sect. 34, n. 6. *inluceat* is cited for Plaut. Capt. 597; Ambr. in psalm 118 serm. 19, 39; Firm. math. 5, 3, 2, p. 127-31. Add the present instance.

7. **idem autem dies primus atque octavus:** for the allusion, cf. Matth. 28, 1: Vespere autem sabati, quae lucescit in prima sabbati.

8. **dominica dies:** cf. Sect. 34, n. 4.

9. **luxuria ergo nec fidem habet nec observantiam disciplinae:** for a somewhat similar thought, cf. Sect. 23.

10. **seminarium et origo vitiorum:** cf. Liv. perioch. 39: omnium scelerum seminarium; Apul. apol. 74: omnium malorum seminarium. Cf. Georges s. v. *seminarius.*

11. **quia ille ait avaritiam radicem esse vitiorum omnium:** for the thought, cf. 1 Tim. 6, 10: Radix enim omnium malorum est cupiditas: quam quidam appetentes, erraverunt a fide, et inseruerunt se doloribus multis. Contrast this passage with Sect. 4, where Ambrose points out that "fasting is the root of grace".

12. **luxuria ipsius est mater avaritiae:** cf. Cic. de orat. 2, 171: avaritiam si tollere vultis, mater eius est tollenda *luxuries.* In this passage Cicero cites *luxuries* as a topic for development.

13. **etenim:** cf. Sect. 2, n. 6.

14. **luxuriando:** Poetic and Silver Latin.

15. **quaerit postea avara conpendia:** in this sense of *lucrum, commodum, compendium* occurs in Cicero, but the usage on the whole belongs to the Silver and, especially, the Late Latinity. Cf. T. L. L. III 2038, 3 ff.

SECTION 70.

1. **audistis quid hodie lectum sit:** for the same expression, cf. Sect. 77; cf. also Sect. 75. These expressions indicate clearly that the *De Helia* was presented originally in sermon form.

2. Is. 23, 2 ff. The Old Version and Vulgate are considerably different. The Greek has: *μεταβόλοι φοινίκης, διαπερῶντες τὴν θάλασσαν ἐν ὕδατι πολλῷ, σπέρμα μεταβόλων; ὡς ἀμητοῦ εἰσφερομένου οἱ μεταβόλοι τῶν ἐθνῶν.*

3. **civitates:** = *urbes*; cf. Sect. 42, n. 5.

4. **transfretatione:** cited for Gell. 10, 26, 5: transfretatio maris; Veg. mil. 3, 22; Aug. nat. bon. 44; and the present passage.

5. **lucella:** this word is cited in the lexica only for Hor. epist. 1, 18, 102; Catull. 28, 6; Cic. Verr. 3, 72; ibid. 3, 106; Aug. c. Cresc. 3, 47; Sen. epist. 5, 7; Hor. sat. 2, 5, 82; and the present passage.

6. **sollicita vita:** for the phrase, cf. Hor. sat. 2, 6, 62: ducere sollicitae iucunda oblivia vitae?

7. **inquieta conversatio:** *inquieta* is Poetic, Silver, and Late Latin. On *conversatio*, cf. Sect. 3, n. 13.

8. **invidia opum:** for the same thought, cf. Liv. 10, 3: invidia divitiarum.

9. **intutas:** cited only for Sall. frg. before Silver and Late writers.

10. **elementi:** *elementum* in the singular, in the sense of "element of matter", is cited first for Pliny. In all meanings the word is used in the plural in Classical Latin.

11. **pelagi:** mostly Poetic, and rare in Silver and Late Prose for the Classical *mare*. Cf. B.-G. s. v.

12. **longius tu vagus et exul errares:** for the form of expression here, cf. Cic. Cluent. 62, 175: cum vagus et exul erraret atque undique exclusus.

13. **qui non navigat, nescit timere naufragium:** this statement has all the characteristics of a proverb, but as no copy of Otto's *Sprichwörter* is available to me, I have not been able to discover any close parallels in other Latin writers.

14. Gen. 1, 28. The Old Version reads: principamini piscium maris; the Vulgate: dominamini piscibus maris.

15. **enavigate:** intransitive, as here, in its literal sense "sail out", "sail away", cited for Curtius, Apuleius, and the Jurists.

16. **denique et propheta Iona, qui missus est in Ninevem:** for the allusion, cf. Ion. 1, 1 ff.

17. **paenitentiam praedicaret:** Scriptural. Cf. Luc. 24, 47: praedicari in nomine eius poenitentiam.

18. **fugeret a facie dei:** Scriptural. Cf. 1 Kings 17, 24: fugerunt a facie eius; 1 Kings 19, 8; 2 Kings 10, 13.

19. **sorte ductus:** for the expression, cf. Cic. rep. 1, 34, 51: sorte ductus; Sall. frg. apud Serv. Verg. Aen. 2, 201: sorte ducti e primoribus civitatis unus et viginti.

Section 71.

1. **circa hominem:** *circa* = *erga*, is practically Late Latin, being cited only for Pliny and Celsus before Fronto and later writers. Cf. T. L. L. III 1091, 55 ff.; St.-Schm. 515; K.-Steg. II 1, 543-544.

2. Psalm. 8, 7-9.

3. **dedit . . . perambulare:** the use of the active of *dare* with the Inf. is cited first for Verg. Aen. 3, 77. Cf. T. L. L. V 1690, 1-32.

4. **generas de voluptate:** the lexica cite no instances of *generare de*. On *generare ex*, cf. Sect. 17, n. 5.

5. **separatioris:** the comparative of *separatus* is cited in the lexica only for: Tert. anim. 18 (fin.); Cael. Aur. chron. 5, 10, 101; and for Ambrose (the present passage). Cf. Georges and B.-G. s. v. Georges has Ambr. Hel. 17, 91, in place of the correct reference 19, 71.

6. **inquietas:** cf. Sect. 24, n. 10.

7. **secreta:** with this meaning of "solitudes", Poetic and Silver Latin.

8. **sulcare atque exarare fluctus:** for the phrase *sulcare fluctus*, cf. Ov. Pont. 2, 10, 33: rate caeruleas picta sulcavimus undas; id. met. 4, 707: sulcat aquas iuvenum sudantibus acta lacertis. The verb *sulcare* is almost entirely Poetic before Silver Latin. The use of *exarare* in the sense of "plough" is Classical, but the lexica cite no example of its use with *mare* in this meaning.

9. **innoxia aequora:** in this sense of "blameless", "innocent", *innoxius* is cited for Nepos; otherwise Poetic, Silver, and Late.

10. **inexplebilis avaritia mercatorum:** for the same thought on the nature of avarice, cf. Sen. dial. 10, 2, 1: alium insatiabilis

tenet avaritia . . . , alius vino madet. *inexplebilis* is cited only for Cicero before Silver and Late writers.

11. **inquietudinem:** cf. Sect. 23, n. 11.

12. Is. 23, 4. The Vulgate has: *ait enim mare*, otherwise the same.

13. **fatigati elementi:** the use of the p. p. p. of *fatigare* as a pure adjective, is found only in the Poets before Silver and Late writers. On *elementum*, cf. Sect. 70, n. 10.

14. **meos fluctus negotiator arguis:** cf. Lucr. 6, 405: quid undas arguit et liquidam molem camposque natantis?

15. **inquietior:** cf. Sect. 70, n. 7. The comparative of this word is cited only for Ammianus.

16. **feriantur:** cf. Sect. 6, n. 13.

17. **versatur unda sub remige:** the use of *versari* in its literal sense of "whirl" or "turn about" is Poetic, Silver, and Late. The same is true of *remex*, as here, in the sense of "a bench of rowers", "the oarsmen".

18. **flamine:** the use of *flamen* in the sense of "breeze", "wind", equivalent to the Greek πνεῦμα, is almost entirely Poetic before Apuleius. Cf. T. L. L. VI 860, 23-66. Add the present instance.

SECTION 72.

1. Is. 23, 4.

2. **inquietant:** cf. Sect. 24, n. 10.

3. Is. 23, 6. The Old Version reads: Ite Carthaginem, ululate qui habitatis in insula hac. The Greek is like the Old Version.

4. Is. 23, 1.

5. **et ideo:** cf. Sect. 4, n. 13.

6. **decolora:** the adjective *decolorus -a -um* (= *decolor*) is cited in the T. L. L. only for Ambr. hex. 1, 8, 29; 3, 10, 44; id. Iac. 2, 4, 19; id. epist. 19, 32; and Prud. perist. 1, 113. Cf. T. L. L. V 201, 6-13. Georges adds the present passage.

7. **successione nequitiae:** for a similar phrase, cf. Cic. fin. 1,

37: successionem voluptatis; cf. also Cic. frg. apud. Aug. de vit. beat. 26. *successio* is mostly Silver, and Late.

8. **circumsonant:** in its literal sense, as here, cited for Cic. off. 3, 5; otherwise Poetic, Silver, and Late. Cf. T. L. L. 1161, 61-85; 1167, 1-6.

9. **horum igitur mercatorum semen in aqua:** for the allusion, cf. Is. 23, 3 quoted in Sect. 70.

10. **labores . . . seminant:** in its transferred sense, as here, *seminare* is not noted in the lexica before the Eccl. writers. The phrase *labores seminare* is formed undoubtedly after the analogy of similar Scriptural phrases. Cf. Prov. 11, 18; seminanti autem iustitiam merces fidelis; id. 22, 8: Qui seminat iniquitatem metet mala; 1 Cor. 9, 11: Si nos vobis spiritualia seminavimus, magnum est si nos carnalia vestra metamus.

11. **pericula metant:** this extended use of *metere* has no parallel in Classical Latinity. The whole expression was undoubtedly formed after the analogy of Scripture. Cf. Vulg. Os. 8, 7: Quia ventum seminabunt, et turbinem metent; and Prov. 22, 8 quoted in note 9 above.

12. **pullulat:** cited in Vergil and Nepos before Silver Latin. For the use of the verb in Ambrose, cf. McGuire 181.

13. **exuberat:** Poetic, Silver, and Late.

14. **non introivit in negotiationem:** St. Ambrose alludes here to the censure of Ezechiel upon Tyre. Cf. Ezech. 28, 16 and 18: In multitudine negotiationis tuae repleta sunt interiora tua iniquitate, . . . In multitudine iniquitatum tuarum, et iniquitate negotiationis tuae, polluisti sanctificationem tuam. . . .

15. **sed est et bona terra . . . :** for the allusion here, cf. Matth. 13, 22: Qui vero in terram bonam seminatus est, hic est, qui audit verbum, et intelligit, et fructum affert.

Section 73.

1. Is. 23, 14. For *perit munitio,* the Old Version has *periit fortitudo,* and *in die illa* for *in illa die:* otherwise the same. The Greek is like the Old Version.

2. Is. 23, 15. The Old Version reading, which closely follows the Greek, is: et post septuaginta annos erit Tyrus quasi canticum meretricis.

3. **vilitatem . . . verborum:** in the sense of "baseness", as here, *vilitas* is used only by Silver and Late writers. For the expression, cf. Petron. 118: vilitas verborum.

4. **non quo:** Cf. Sect. 1, n. 14.

5. **expressione:** in this sense of "exposition", "clearness", cited for Schol. Hor. ars 320; Chalc. comm. 247; Ambr. Cain et Ab. 1, 2, 9; id. in Luc. 7, 188. Cf. Georges s. v. Add the present passage. The word itself in all meanings is cited only for Vitruvius before Late Latin.

6. **sermonum:** *sermo* in this sense of "a single word" is Late Latin. Cf. K.-Schm. s. v.

7. **erubescunt erubescant:** *erubescere* used transitively is cited for Ps. Cic. in Sall. 15, Verg. Aen. 2, 541, Prop. 3, 14, 20, id. 4, 11, 42, before Silver and Late Latin. Cf. Georges s. v.; K.-Steg. II, 1, 262.

8. **choros . . . duci:** for the phrase, cf. Sect. 66, n. 7.

9. **oraculum propheticae adnuntiationis impletum:** on *oraculum*, cf. Sect. 1, n. 2. Note the use of the adjective *propheticae* for the noun. Cf. Introduction, pp. 21-22. *adnuntiatio* is first found in Tertullian. It is cited for Ambr. off. 1, 2, 6; id. patr. 2, 7; ibid. 2, 6. Cf. T. L. L. I 787, 30-54. For the expression and thought here, cf. also Dan. 9, 24: et impleatur visio et prophetia.

Section 74.

1. Is. 23, 16-17. Ambrose follows the Greek. The Old Version has: Sume citharam, vagare civitas meretrix oblivioni tradita: bene cithariza, plurimum canta, ut fit tui memoria. Post septuaginta autem annos, visitationem faciet Deus Tyri.

2. **in bono:** the expression is Scriptural. Cf. e. g., Iob 36, 11: complebunt dies suos in bono.

3. **canticum Raab illius meretricis accipere:** for the allusion, cf. Ios. 2, 1.

4. **fideli mente:** *fidelis* is used here in the sense of "faithful to", "believing in" (God). Cf. T. L. L. VI 657, 73-84; 658, 1-78.

5. Luc. 7, 32. The Vulgate has *tibiis* after *vobis*, otherwise the same.

6. Psalm 95, 1. Schenkl incorrectly cites Psalm 95, 2.

7. **populo nationum:** the phrase is Scriptural. Cf. Gen. 34, 11: gentes et populi nationum ex te erunt.

8. **dictum est a domino Iesu ad illum electum et seniorem populum dei:** for the phrase *electum . . . populum Dei*, cf. Is. 43, 20: ut darem potum populo meo, electo meo. On the use of *ad* with *dicere*, cf. Introduction, p. 33.

9. Matth. 21, 31. The Vulgate has *praecedent* for *praecedunt*, otherwise the same.

SECTION 75.

1. **non recedamus a lege:** a Scriptural phrase. Cf. Soph. 3, 18: qui a lege recesserant.

2. **praeceptum domini:** Scriptural. Cf. Sect. 13, n. 6; and Sect. 37, n. 7.

3. **servuli sedulis studiis:** *sedulus* is cited for Cic. Brut. 47, 176; otherwise Poetic, Silver, and Late. Georges notes the word for Ambr. off. 2, 7, 32. On *servuli* = *servi*, cf. Sect. 50, n. 10.

4. **inpuritatibus:** the word is cited for Cicero and then for Late Latin (chiefly Eccl.). In the plural, it is noted for Cic. Phil. 2, 6; Ambr. off. 1, 28, 136; Salv. gub. 4, 14, 65; id. 6, 5 extr. Cf. Georges and B.-G. s. v. Add the present instance.

5. **inpudicitiis:** cited in the lexica for: Plautus, Suetonius, Tacitus, Gellius, Tertullian, Jurists, and Salvianus; from Ambrose add: virg. 1, 4, 16 (Barry); and the present instance. The lexica cite the plural, only for Salv. adv. avar. 1, 1.

6. **audistis hodie in lectione decursa:** cf. Sections 70 and 77. *lectio* in the sense of "what is read", "a text", is Late Latin. On its technical sense of "lesson", cf. Catholic Encyclopedia s. v. *Lessons*. *decurrere* in this sense of *pertractare* is cited for Cic. de orat. 1, 148, and then for Late Latin, where it is found almost

exclusively in the Eccl. writers. This use of the word is common in Ambrose. Cf. T. L. L. V 233, 52 ff.

7. **legio:** for this designation of the devil, cf. Luc. 8, 30 (Old Version): Quid tibi nomen est? At ille dixit: Legio nomen est mihi: multa enim fuerant daemonia.

8. Luc. 8, 28. The Old Version and Vulgate have, *altissimi* after *Dei*; the Greek, τοῦ ὑψίστου; otherwise the same.

9. **temptamenta:** in this sense of "temptation", Eccl. Latin.

10. **Belial? ego servus Christi sum, illius redemptus sanguine:** for the thought, cf. 2 Cor. 6, 15: Quae autem conventio Christi ad Belial? aut quae pars fideli cum infideli? and Eph. 1, 7: in quo habemus redemptionem per sanguinem eius. For the phrase *servus Christi*, cf. 3 Kings 18, 36: quia tu es Deus Israel, et ego servus tuus.

11. **mancipavi:** in its present sense of "give up", "surrender", cited only from Tacitus on.

12. **opera tua:** used of the devil, cf. 1 Ioh. 3, 8: ut dissolvat opera diaboli.

13. **discernit:** this reflexive use of *discernere* is cited in the T. L. L. V 1299, 3-8 only for Amm. 26, 6, 3; id. 29, 5, 54; Aug. civ. 16, 2; Vincent. Ler. 24, 34, 7.

14. **confugimus ad medicum:** for a number of similar instances of *confugere ad aliquem* = *auxilii causa se recipere ad aliquem*, cf. T. L. L. IV 257, 69-81. While the use is Classical, it becomes far more common in Silver and Late Latin.

15. **medella:** Late Latin.

16. **qui semel donavit:** this use of *donare* in the sense of "forgive", "pardon", is mostly Poetic, Silver, and Late Latin. Note that the word is used absolutely here. Cf. Introduction, p. 24. Cf. Col. 3, 13: et Dominus donavit vobis.

17. **magnum medicum invenimus:** for the thought here, cf. Ambr. Cain et Ab. 2, 3, 11: medicus aegrum insipientis animum fovet, et quaedam adspergit solidiora menti prudentiae medicamina, imitatus illum medicum qui de caelo venit, ut demonstraret homini-

bus prudentiae vias, et sapientiae semitas parvulis revelaret. videbat enim laborantes non posse sine remedio salvari, et ideo medicinam tribuebat aegris. Cf. also *Milleloquium Ambrosianum*, p. 1593 (the present passage is cited); and further *Decretum Gratiani de Paenit.* Dist. I, LXXVI-LXXVII, p. 2236 (the present passage and the beginning of Sect. 76 are cited among others).

18. **tollit peccata:** Scriptural. Cf. Ioh. 1, 29: qui tollit peccatum mundi.

Section 76.

1. **subdita:** this use of *subdere* in the sense of "furnish", "supply", is cited first for Lucr. 3, 303; and then from Livy on.

2. **peccata nostra redimamus:** a Scriptural phrase. Cf. Dan. 4, 24: et peccata tua eleemosynis redime.

3. **operibus:** as here, in the Christian sense of "good works" the plural *opera* is equivalent to the Greek καλὰ ἔργα, and is cited for, Cypr. epist. 18, 2; Ambr. off. 1, 31, 163; Lact. 3, 9, 15; Matth. 5, 16; etc. Cf. Georges s. v. vol. II 1382, II b.

4. Tob. 12, 9. The Old Version and Vulgate read: eleemosyna a morte liberat.

5. Prov. 13, 8. The Old Version reads: Redemptio animae viri, propriae divitiae; the Vulgate: Redemptio animae viri divitiae suae.

6. Luc. 16, 9.

7. **antidoto:** Silver and Late. Cf. T. L. L. II 168, 68-84; 169, 1-16. The T. L. L., for Ambrose, cites only poen. 1, 13, 65 (in a transferred sense).

8. **venenum excluditur:** for the same phrase, cf. Sect. 52.

9. **quasi bonus dispensator:** *dispensator* is very common in Eccl. writers, who employ it chiefly under the influence of Scripture. For the present expression, cf. 1 Petr. 4, 10: sicut boni dispensatores.

10. **instrumento avaritiae:** for the phrase, cf. Cic. Brut. 268; instrumenta naturae; id. Catil. 2, 9: instrumenta virtutis.

11. **subsidium misericordiae:** for the phrase, cf. Tac. ann. 2, 63: non aliud subsidium quam misericordia Caesaris fuit.

12. **sinceritatis:** Silver and Late Latin.

13. **corruptionis:** cited for Cic. Tusc. 4, 28; then for Tac. ann. 11, 2; ibid. 2, 55; otherwise Late Latin in all meanings. Cf. T. L. L. IV 1065 ff.

Section 77.

1. **audistis quid hodie lectum sit:** cf. Sections 70, and 75.

2. Is. 13, 5. The Old Version reads: Deus et bellatores eius, corruperunt universum orbem terrae; the Vulgate: Dominus, et vasa furoris eius, ut disperdat omnem terram.

3. **iudicii diem:** Scriptural. Cf. Iudith 16, 20: in die iudicii.

4. **in spiritu prophetis . . . revelantur:** cf. Eph. 3, 5: sicuti nunc revelatum est . . . prophetis in Spiritu. In this sense of "reveal", *revelare* is cited first for Apuleius and then for later writers. The word is frequent in the Vulgate.

5. **conversionem:** in this specific sense of a "turning from error and sin to faith and penance", Eccl. Latin. Cf. T.L. L. IV 49 ff.

6. **ab errore revocaret:** for the expression, cf. Quint. 2, 6, 2: revocare ab errore; id. 4, 2, 71; id. 8, 6, 7.

Section 78.

1. **audit quia disperdet dominus orbem terrarum:** a paraphrase of Is. 13, 5 quoted in Sect. 77.

2. **pulcher ornatus:** for the use of *ornatus* here of the world, cf. Cic. ac. 2, 38, 119 (cf. J. S. Reid's note on the word in his edition of the *Academica* of Cicero London 1885, p. 317); id. nat. deor. 2, 44, 115; Vulg. Gen. 2, 1.

3. **angusti . . . animi:** for the phrase, cf. Cic. Piso 57: animi angusti est; id. off. 1, 68: tam angusti animi tanquam parvi.

4. **altius species:** cf. Cic. rep. 6, 23, 25: alte spectare.

5. **inquietum:** cf. Sect. 70, n. 7.

6. **concretum pulvere:** for the phrase, cf. Ambr. Iac. 2, 12, 56: filii eviscerati et concreti pariter pulvere; Ps. Quint. 3, 6: pulvere et cruore concretus. The use of *concretus* in the sense of *conglobatus,* as here, is cited for Vergil and Ovid; and then for Silver, and especially Late Latin. Cf. T. L. L. IV 96, 28-43.

7. **luctator:** in the sense of "wrestler", as here, cited by Georges for Ovid, Seneca, and Gellius.

8. **scammate:** cf. Sect. 49, n. 2.

9. **evehit corona victorem:** this passage is a reminiscence of Horace. Cf. Hor. carm. 1, 1, 4-6:

> metaque fervidis
> Evitata rotis palmaque nobilis
> Terrarum dominos evehit ad deos.

In this sense of "raise aloft", "elevate", *evehere* is Poetic in Classical and Silver Latin.

10. **angit iniuria:** for a similar phrase, cf. Sidon. epist. 4, 11, 1: angit me . . . damnum.

11. **ingrediatur stadium:** the use of the Acc. without a preposition with *ingredi* is relatively much restricted in Classical Latin; cf., e. g., the following parallel where Cicero uses the preposition: de orat. 1, 147: in stadium ingrediuntur.

12. **vacuum celebritatis:** *vacuus* with the Gen. is cited only for Plautus, Terence, Sallust, Vergil, Horace, Ovid, Tacitus, before Apuleius and Late writers. Cf. St.-Schm. 404; K.-Steg. II 1, 441.

13. **agonithetae:** cf. Sect. 48, n. 6.

14. **sollemnitas:** cf. Sect. 1, n. 10.

15. **ferietur:** cf. Sect. 6, n. 13.

16. **agoni:** as used here, in its literal sense of "contest", Silver and Late Latin. The word is especially common in Eccl. writers who use it mostly in the transferred meaning of "a spiritual combat". Cf. T. L. L. I 1141.

17. **oportet requiescere athletas, oportet requiescere spectatores:** a good example of perfect parison.

18. **qui enim laboris est fructus:** for the expression, cf. Cic. Verr. 1, 32: mei laboris industriae diligentiaeque fructum capiam.

Section 79.

1. **athletae sumus, in quodam stadio decernimus spiritali:** for the thought, cf. 1 Cor. 9, 24. For a similar development of this thought, cf. Bas. 440 A (120 B).

2. 1 Cor. 4, 9. The Old Version reads: quoniam spectaculum facti sumus huic mundo. The Vulgate has *quia* for *quoniam,* and omits *huic* before *mundo,* otherwise the same as the Old Version. The Greek is like the Vulgate.

3. 1 Cor. 9, 26-27. The Old Version reads: Ego quidem sic curro, non quasi incertum: sic pugno, non quasi aera caedens: sed lividum facio corpus meum; the Vulgate: Ego igitur sic curro, non quasi in incertum: sic pugno, non quasi aerem verberans: sed castigo corpus meum.

4. Phil. 3, 13-14. Ambrose here is closer to the Greek and Vulgate than to the Old Version. The Vulgate reads: Unum autem, quae quidem retro sunt obliviscens, ad ea vero, quae sunt priora extendens meipsum. ad destinatum persequor, ad bravium; the Greek: *ἓν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον.*

5. **athletae ergo sumus, legitime certandum est:** for the allusion, cf. 2 Tim. 2, 5: Nam et qui certat in agone, non coronatur nisi legitime certaverit. For a similar thought, cf. Cassian. 12, 32: athleta Christi, qui spiritalem agonem legitime certans a domino desiderat coronari.

6. **luctamina:** cited only for Verg. Aen. 8, 89; Val. Flacc. 2, 234; Claud. apud. Get. 138; Capitol. Aur. 4, 9; Maxim. eleg. 6, 5: Lampr. Alex. 30, 4.

7. **brabium:** Eccl. Latin; cf. n. 4 above.

8. **numquid:** though used in Classical and Silver Latin as an interrogative particle, *numquid* is common only in Early and Late Latin, particularly the Ecclesiastical. Cf. Rönsch, Itala and Vulg.

400 ff.; Salonius 316; St.-Schm. 649 and 696. Cf. also McGuire 117 and the literature there cited.

9. **dederit certamini nomen suum:** for the thought here, cf. Bas. 440 A (120 B): *ἐπίδος σεαυτοῦ τὴν ὀνομασίαν· καταγράφηθι μετὰ τῆς Ἐκκλησίας.*

10. **agonisticus:** the word is rare being noted in the T. L. L. only for Tertullian, Cyprian, Schol. Hor., Augustine, Ps. Prosp., Cael.-Aur., Optatus and for the present passage. Cf. T. L. L. I 1413, 84; 1414, 1-16.

11. **disciplina exigitur, castimonia custoditur:** for the allusion, cf. 1 Cor. 9, 25.

12. **agonem:** cf. Sect. 78, n. 16.

13. **conpetitione:** as here, in the sense of "competition", "rivalry", cited only for Ambrose (the present passage); Itin. Alex. 18; Conc. Lugd. a. 567 (570), p. 140, 19. Cf. T. L. L. III 2064, 55-58.

14. **oleo laetitiae:** cf. Sect. 36, n. 8.

15. **unguento exinanito:** for the allusion and the phrase, cf. Cant. 1, 3 quoted in Sect. 36. On the use here of the second form of the imperative, cf. Introduction, p. 25.

16. **cibus tuus cibus:** for the allusion, cf. Cant. 1, 3.

17. **habilis ad coronam:** *habilis* with *ad* is cited only for Varro, and Cic. de orat. 1, 231, in Classical Latin. For a rather complete list of adjectives with *ad* in Ambrose, cf. McGuire 133; and Baxter 105 (for *habilis ad* he cites only Ambr. in psalm 118, 21, 38); cf. also Adams, p. 35.

18. **affectum:** cf. Sect. 9, n. 10.

19. **archangeli et potestates et dominationes:** cf. Col. 1, 16: quoniam in ipso condita sunt universa in caelis et in terra, visibilia et invisibila, sive throni, sive dominationes, sive principatus, sive potestates.

20. **dedecorosum:** cf. Sect. 66, n. 12.

21. **ingressus stadium:** cf. Sect. 78, n. 11.

22. **vigorem animae:** on *vigor*, cf. Sect. 29, n. 6. For a discussion of this and the similar phrases *vigor mentis* and *vigor animi* in Ambrose, cf. McGuire 215.

23. **lacertos excute:** for the phrase, cf. Sen. Ben. 2, 6: excusso lacerto telum torquere.

24. **scamma:** cf. Sect. 49, n. 2.

25. **aestivi solis:** for the phrase, cf. Sall. hist. frg. 19: iuxta solis aestivi pulsum; Sen. Herc. f. 235: penetrare . . . solis aestivi plagas; id. epist. 90, 17: calorem solis aestivi; Curt. 7, 5, 3: vapor aestivi solis; Ambr. hex. 4, 5, 21. For further instances, cf. T. L. L. 1108, 59-75. The present passage is not cited.

26. **flagrantiam:** in this literal sense of "blazing", cited first for Gellius. In its transferred sense = "ardor", cited for Cic. Cael. 49 before Late Latin. Cf. T. L. L. VI 845, 65-77.

27. **speciosa:** cf. Sect. 2, n. 1.

28. **tolerantia:** cited only for Cicero, before Silver and Late Latin.

29. **stadium . . . ingreditur:** cf. Sect. 78, n. 11.

30. **ibi colligitur pulvis, ubi palma proponitur:** cf. Hor. carm. 1, 1, 3-4: sunt quos curriculo pulverem Olympicum collegisse iuvat.

31. **nemo iterum nitidus coronatur, pulverulentum decet victoria:** cf. Hor. epist. 1, 1, 50: Magna coronari contemnat Olympia, cui spes, Cui sit condicio dulcis sine pulvere palmae? On the use of *pulverulentum*, cf. Sect. 3, n. 9.

Section 80.

1. **exeat corona tua:** for a Scriptural echo of the use of *corona* here, cf. Apoc. 3, 11: Ecce venio cito; tene quod habes, ut nemo accipiat coronam tuam.

2. **conpunctionem:** *conpunctio* is used occasionally in a profane sense by medical writers, etc., in the sense of *dolor pungens*; otherwise it is confined almost exclusively to Eccl. Latin, where it is employed in the sense of *sopor, ebrietas,* and especially of *dolor animi ex peccato ortus, paenitentia, humilitas, devotio.* It seems to

be used here in the sense of *dolor pungens*. This usage for Ambrose is not cited in T. L. L. Cf. T. L. L. IV 2171, 44-67.

3. **etsi disperdis orbem terrarum:** for the allusion, cf. Is. 13, 5 quoted in Sect. 77.

4. **invisibilia:** the word is cited in the lexica only for Celsus before Late writers.

5. **angustioris . . . animi:** for the phrase, cf. Sect. 78, n. 3.

6. **dolet quod . . . gaudet ut venias:** this use of causal *ut* with the subjunctive which develops only in Late Latin, is related in part to explicative *quod* clauses, and in part to final *ut* clauses. Cf. St.-Schm. 764-765. In the present instance *ut* is used clearly as an equivalent of explicative *quod*.

7. **qui novit spectare:** on the use of the infin. with *novi* = "know how", cf. Introduction, p. 36.

8. Matth. 6, 10. The Old Version and Vulgate have *adveniat*, otherwise the same as Ambrose. This Scriptural reference is incorrectly noted by Schenkl as Matth. 6, 19.

9. **gaudebit creatura mundi, ut a vanitate mundi istius liberetur . . . :** for the allusion, cf. Rom. 8, 20-23: Vanitate enim creatura subiecta est non volens, sed propter eum, qui subiecit iam in spe; quia et ipsa creatura liberabitur a servitute corruptionis, in libertatem gloriae filiorum Dei. Scimus enim quod omnis creatura ingemiscit, et parturit usque adhuc. Non solum autem illa, sed et nos ipsi primitias spiritus habentes, et ipsi intra nos gemimus, adoptionem filiorum Dei, exspectantes redemptionem corporis nostri. For *creatura mundi*, cf. Rom. 1, 20: a creatura mundi.

10. **nunc congemiscit at parturit:** the language is Scriptural. Cf. Rom. 8, 22, quoted under n. 8 above. For further parallels in Eccl. Latin, cf. Ambr. epist. 35, 2; id. hex. 4, 1, 4; ibid. 4, 8, 31: illa congemiscit et comparturit in sua mutatione; cf. also Hier. Is. 51, 6, p. 588: omnis creatura congemiscit et parturit. Cf. T. L. L. IV 274, 54-72. The present passage is not cited. The verb *congemiscere* itself is Late Latin, being cited first for Tertullian. Cf. T. L. L. l. c.

11. **adoptio filiorum et totius corporis redemptio conpleatur:** Scriptural. Cf. n. 8 above.

12. **in bono:** a Scriptural phrase, cf. e. g., Eccli. 11, 9: et in bono sit cor tuum in diebus iuventutis tuae; 2 Esdr. 2, 18; Eccli. 11, 13; Rom. 16, 19; Gal. 4, 18.

13. **disperdet orbem terrarum:** cf. Is. 13, 5 quoted in Sect. 77.

14. **erit etenim caelum novum:** cf. Apoc. 21, 1.

15. Apoc. 22, 5. The Old Version reads: et nox iam non erit; the Vulgate: et nox ultra non erit.

16. 2 Cor. 3, 16 and 18. St. Ambrose quotes here rather loosely. The Old Version reads: Nos autem omnes, revelata facie gloriam Domini speculantes, eandem imaginem reformamur de gloria in gloriam, tamquam a Domini Spiritu. The Vulgate has, *in eandem . . . a claritate in claritatem* for *eandem . . . de gloria in gloriam*; otherwise the same as the Old Version.

Section 81.

1. **advertimus:** so Schenkl on the basis of the best Mss. The Benedictines have *advertamus* which, under the circumstances, would certainly seem to be the natural reading. On the use of *advertere*, cf. Sect. 24, n. 5.

2. **constituti:** = ὄντες. Cf. Sect. 27, n. 4.

3. **quantis . . . erimus:** on the indicative in the indirect question, cf. Introduction, p. 41.

4. Luc. 15, 10. Ambrose, here is closer to the Vulgate, which reads: gaudium erit coram angelis Dei super uno peccatore poenitentiam agente.

5. **super eo:** *super*—used here obviously under Scriptural influence—in this sense of *de* = "concerning", "in regard to", is a usage of colloquial speech which does not become frequent in Prose before Silver and especially Late Latin. Cf. St.-Schm. 540.

6. **non exorata venia:** for the phrase, cf. Plaut. Bacch. 1199: hanc veniam illis sine te exorem.

7. **cursum vitae huius confecerit:** cf. Cic. Cael. 17, 39:

omnem vitae suae cursum conficere. For further instances of the phrase, cf. T. L. L. IV 197, 46-59.

8. **castigemus ergo corpus:** cf. 1 Cor. 9, 26 quoted in Sect. 79.

9. Ioel. 1, 5. The Old Version has: Evigilate qui ebrii estis in vino vestro; the Greek: *ἐκνήψατε, οἱ μεθύοντες, ἐξ οἴνου*; the Vulgate: Expergiscimini ebrii, et flete, et ululate omnes. Cf. also, Lev. 10, 9.

10. **paratus ad dominum armatam dexteram gerat:** perhaps an echo of Eph. 6, 11: induite vos armaturam Dei, ut possitis stare adversus insidias diaboli.

11. **lex recensetur:** *lex* is used here in its Eccl. meaning of "the Law of God". Cf. Sect. 16, n. 14. In this transferred sense of "go over in thought, or narration", *recensere* is Poetic, Silver, and Late.

Section 82.

1. 2 Thess. 3, 6. The Old Version reads: ut substrahatis vos ab omni fratre inquiete ambulante; the Greek: *στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος*; the Vulgate: ut substrahatis vos ab omni fratri ambulante inordinate.

2. Eph. 6, 17. The Old Version and Vulgate read: et gladium spiritus quod est verbum Dei; the Greek is the same.

3. **non fratris, non propinqui accipiamus personam:** *accipere personam* is a common Scriptural phrase, cf. e. g., Deut. 1, 17: Nulla erit distantia personarum; ita parvum audietis ut magnum, nec accipietis cuiusquam personam, quia Dei iudicium est. On the use of *non* here for Classical *ne*, cf. Introduction, p. 22.

4. **immundum:** cited three times for Cicero; otherwise Early, Poetic, Silver, and Late.

5. **altaribus:** cf. Sect. 2, n. 7.

6. **emundet:** cf. Sect. 37, n. 9.

7. **quo ad sacramenta Christi redire mereatur:** on the final use of *quo* without a comparative, cf. Introduction, p. 41; on *sacramentum*, cf. Sect. 33, n. 4.

Section 83.

1. **convertatur:** in the sense of "convert", Eccl. Latin. Cf. T. L. L. IV 868, 52-84; 869, 1-41.

2. **remissionem accipiens peccatorum:** Scriptural. Cf. Sect. 37, n. 7.

3. **velut ignis quidam peccata consumit:** for the allusion, cf. Deut. 4, 24.

4. **quia Christus in igne et spiritu baptizat:** for the allusion, cf. Matth. 3, 11: Ego quidem baptizo vos in aqua in poenitentiam . . . ipse vos baptizabat in Spiritu sancto, et igni.

5. **typum legis:** on *typus*, cf. Sect. 37, n. 4. For the use of *lex*, here, cf. Sect. 16, n. 14.

6. **ubi Helias super altare ligna inposuit:** for the allusion, cf. 3 Kings 18, 33: et composuit ligna, divisitque per membra bovem, et posuit super ligna. For a somewhat detailed elaboration of 3 Kings 18, 33 ff., cf. Bas. 427 D, 429 A (115 D).

7. **mitterent supra de hydriis aquam:** this use of *mittere* with *aquam* in the sense of "pour" is Scriptural. Cf. John 13, 5: deinde mitte aquam in pelvim. Cf. also Sect. 37.

8. 3 Kings 18, 34. Ambrose is following the Greek closely. The Old Version reads: Et dixit: iterum afferte. et iterum attulerunt; et dixit: repetite tertio. et repetierunt; the Vulgate is somewhat different.

9. **cum manaret aqua:** cf. 3 Kings 18, 35 (Old Version): et manabat aqua.

10. **et ignis descendit e caelo:** cf. 3 Kings 18, 38 (Old Version): et cecidit ignis a Domino de caelo.

11. **ablueris aqua:** i. e., by the water of Baptism. On the use of *abluere* in this sense,—so employed first by Tertullian—cf. T. L. L. I 108, 58 ff.

12. **lignum enim et stipulam consumit ignis:** there is possibly an echo here of 1 Cor. 3, 12-15. *stipula* is cited in the lexica only for Terence, Varro, Vergil, Ovid, Pliny, before Late Latin. It is

used here undoubtedly under the influence of Scripture. The word occurs 20 times in the Vulgate.

13. **inluminaris:** the lexica do not seem to cite the word in this meaning of "enlighten", although it is so used in Eccl. Latin. Cf. below.

14. Psalm 33, 6. For a similar development of the same Scriptural text, cf. Bas. 425 B (114 B).

15. **nolite timere quia iugum est: festinate, quia leve est:** for the allusion, cf. Matth. 11, 29 ff.: Tollite iugum meum super vos . . . iugum enim meum suave est, et onus meum leve. Cf. Bas. 425 C (114 D): *τί μέλλεις; τί ἀναδύῃ; τί φοβῇ τὸν ζυγόν, ὥσπερ δάμαλίς τις ἀπειρόζυγος; χρηστός ἐστιν, ἐλαφρός ἐστιν· οὐ τρίβει τὸν αὐχένα, ἀλλὰ δοξάζει.*

16. **conterit:** cf. Sect. 16, n. 15.

17. **procrastinatis:** cited in the lexica only for Cicero (5 times); Fronto (once); and Gellius (once).

18. **cervicem:** the use of *cervix* in the singular is Poetic, Silver, and Late. This usage in Silver and Late Prose is no doubt due to the influence of the Classical poets, who employ *cervix* in the singular almost exclusively. Cf. T. L. L. III 946, 13-16; K.-Schm. s. v.

19. **mentem gratia copulat:** for a similar expression cf. Cic. epist, 3, 4, 2: ad voluntates nostras copulandas; id. fin. 5, 67: cum (virtutes) ita copulatae, connexaeque sint. As Schenkl points out, there is obviously a lacuna here. Cf. Bas. 425 C (114 E): *οὐ γὰρ δεσμεῖται ἡ ζεύγλη περὶ τὸν τράχηλον, αὐτεξούσιον ἐπιζητεῖ τὸν ὑφέλκοντα.*

Section 84.

1. **quid negas adhuc esse temporis:** Ambrose continues to follow Basil here. Cf. Bas. 425 C (114 D E). On *adhuc* with the genitive, cf. Introduction, p. 31.

2. **omne tempus oportunum ad indulgentiam:** cf. Ambr. in psalm 118 serm. 16, 38: omne enim tempus opportunum saluti.

3. **si aurum tibi offeram . . . nullus excusat:** cf. Bas. 429 A

(116 A): *εἰ χρυσὸν τῇ ἐκκλησίᾳ διένεμον, οὐκ ἄν μοι εἶπες· αὔριον ἥξω, καὶ αὔριον δώσεις· ἀλλ' ἀπῄτεις ἂν ἤδη τὴν διανομὴν κατεπείγων, καὶ ἐδυσφόρεις πρὸς τὴν ὑπέρθεσιν.*

4. **redemptio animae:** Scriptural. Cf. Prov. 13, 8: Redemptio animae viri; Psalm 48, 9: redemptionis animae suae.

5. **Iohannes in paenitentiam baptizabat:** for the allusion cf. Matth. 3, 11, quoted in Sect. 83, n. 4.

6. **Christus baptizat in spiritu:** Scriptural. Cf. Ioh. 1, 33: hic est qui baptizat in Spiritu sancto; cf. also Sect. 83.

7. **dispensat:** cf. Sect. 42, n. 4.

8. **typum baptismatis:** for a further instance of this phrase, cf. Ps. Origen. tract. 11, p. 126, 9: grana mala punici . . . baptismi et passionis typum ostendunt. Cf. T. L. L. II 1719, 25-32. The present passage is cited.

9. **Helias et caelum aperuit:** for the allusion, cf. 3 Kings 17, 1; 18, 44 ff. Cf. also Sect. 2 of the present work.

10. **tribus annis et sex mensibus:** on the use of the Abl. here, cf. Sect. 2, n. 10.

11. **nemo enim nisi per aquam et spiritum ascendit in regnum caelorum:** for the allusion, cf. Ioh. 3, 5: nisi quis renatus fuerit ex aqua, et Spiritu sancto, non potest introire in regnum Dei. Cf. also Bas. 429 A (115 D).

12. **perfidia . . . fides:** for the same juxtaposition and use of *perfidia* and *fides*, cf. Sect. 41, n. 5.

Section 85.

1. **denique Enoch raptus ad caelum est:** for the allusion, cf. Gen. 5, 24.

2. **iterum clausum est:** for the allusion, cf. 4 Kings 2, 11.

3. **Helias, qui raptus est curru:** cf. Sect. 4 of the present work.

4. **sacramenti gratiam:** cf. Sect. 33, n. 4.

5. **instat iudicii dies:** cf. Thess. 2, 2: quasi instet dies

Domini. For the phrase *iudicii dies,* cf. Sect. 77, n. 3. For further instances of the phrase *instat dies,* cf. T. L. L. V 1045, 29-31.

6. **mors adpropinquat:** cf. Eccli. 11, 20: et mors appropinquet; Gen. 47, 29: appropinquare cerneret diem mortis suae. The expression is also found in Class. Latin. Cf. Cic. fin. 5, 11, 31: mors cum appropinquet. Cf. T. L. L. V 315, 65-66.

7. **non mihi demonstres lumen:** *lumen* is used here in its Scriptural sense of the "light of faith". Cf. e. g., 1 Ioh. 2, 8: quia tenebrae transierunt, et verum lumen iam lucet. On the use of *non* for Class. *ne* here, cf. Introduction, p. 22.

8. **regnum caeleste:** this phrase already appears in the Classical Poets, cf., e. g., Ov. ars. 1, 152: adfectasse ferunt regnum caeleste Gigantas; id. Pont. 4, 8, 59. With a Christian signification, as here, it is very common in the Eccl. writers.

9. **qui excusat a baptismate:** in the early ages of the Church, baptism was often postponed, sometimes even to the hour of death. This deferring of baptism was opposed strenuously by the Fathers of the Church in the Fourth century, but their efforts were not successful before the next century, when infant Baptism became the established practice.

10. **reformaris et non dissolveris:** *reformare* is Poetic, Silver, and Late. For the thought, in *dissolveris,* cf. Cic. Verr. 1, 9: cum hominis natura morte dissolvitur.

11. **ictum mortis:** for a similar phrase cf. 1 Cor. 15, 55: ubi est mors stimulus tu; ibid. 56: stimulus autem mortis peccatum est.

12. **resurgis:** in this Christian sense of "rise from the dead", used first by Tertullian. The word itself is Poetic, Silver, and Late Latin.

13. **dissimulas:** this absolute use of *dissimulare* in the sense of "neglect", "be indifferent to", is Silver and Late Latin. Cf. T. L. L. IV 1483, 32 ff.

14. **saeculo:** on the dative here, cf. Introduction, p. 28.

15. **ignoras quod Cain propterea displicuerit sacrificium:**

for the allusion, cf. Gen. 4, 3 ff. Cf. also Ambr. incarn. 1, 2: hoc est Cain, a fructibus terrae: alter autem, Abel videlicet, ex primitivis ovium suarum hostiam Domino abtulit. Nihil invenio quod in specie munerum reprehendam, nisi quod et Cain munera sua displicuisse cognovit. On the use of the *quod* clause for the Acc. and Ind., here, cf. Introduction, p. 41.

16. **primitiva:** employed as a subst., as here, Eccl. Latin, being cited in the lexica only for Jerome, Solinus, and the Vulgate. The adjective *primitivus* is noted only for Columella before Late Latin.

17. **optulit:** as used here, in the sense of "offer to God in sacrifice", Eccl. Latin.

18. **perfunctus:** in this sense of "enjoy" cited by Georges only for Sulpic. in Cic. epist., and Ovid.

19. **de sequentibus:** the use of *sequens* = "second", "next in order or quality", as here, does not seem to have become frequent before Livy.

20. **munus deo temptavit offerre:** for the phrase, *munus offerre*, cf. Lev. 2, 14: obtuleris munus primarum frugum tuarum. *temptare* with the Inf. is cited for the Poets, and in Prose for Hirt. Gall. 8, 40, 1; then from Nepos and Livy on. Cf. St.-Schm. 581; K.-Steg. II 1, 667.

21. **primitiarum oblatione:** Scriptural. Cf. Num. 18, 27: in oblationem primativorum. *primitiae* itself is Poetic, Silver, and Late Latin. *oblatio* is Late and almost exclusively Eccl., occurring in the Vulgate more than 100 times.

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